

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

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### STORM CENTER

RNS.

One of the major problems of General Convention centers about the innocent heads of Church school children, as the Church debates ways to make its teaching more effective.  
[See pp. 10 and 13.]



BALTIMORE is only  
one and one-half  
hours from Philadelphia . . .

Even if exhibits like ours HAD been encouraged at General Convention (and it would have been lovely!) we still feel that our permanent set-up here in our own home grounds is so much more satisfying that it will justify the little extra time it takes to come over and visit us. The trains run on an average of every hour,—and we expect to keep open Saturday afternoons all during the Convention period.

Why not come down for a Saturday afternoon with us, spend the night (we'll even get you your room reserved, if you give us enough notice) and then go to church with us the next morning, at our own beloved parish church? Doesn't that sound better than just flopping around Philadelphia Saturday and Sunday? Let US be that side-trip that you had planned for.

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Church Appointments and Ecclesiastical Art

### Misrepresentation

TO THE EDITOR: Bishop Parsons in his gracious way wrote you that the signers of the Minority Report of the Commission on Approaches to Unity "misrepresented themselves"; otherwise they would not have used the language they used or taken the stand they took. Perhaps they were not concerned with representing or misrepresenting themselves. They may have been determined not to misrepresent the Church as they thought the Majority Report assuredly did.

The worst possible action of General Convention would be to refer the Basis of Union to dioceses, parishes, and missions of the Church. Already the laity are becoming disturbed. Three years of controversy will make them as divided and increasingly antagonistic one toward another as the clergy undoubtedly are. The Presbyterians will also follow among themselves the same trend of disunion. Congregations of both Churches will decide to accept the new Church or refuse. Many will refuse. Three Churches will emerge: the New Church, the Episcopal Church, and the Presbyterian Church. That is, if the majority of the Commission are successful in their efforts to convert General Convention to an acceptance of their report and in their hope for final organic union of their Church with the Presbyterian Church USA.

✦ HUNTER WYATT-BROWN,

Retired Bishop of Harrisburg.  
Blue Ridge Summit, Pa.

### Authority and Obedience

TO THE EDITOR: If the general principles of ethical teaching promulgated in the Holy Scripture are to be accepted by the Church, then it would appear that the most alarming tendency among us today is to disregard the principles of authority and obedience. In a recent article by a bishop of the Church the argument was advanced that, in effect, since the laws or rubrics of the Church are being ignored in all directions by the clergy, then we should revise the Prayer Book to conform to these violations. What a severe arraignment of the clergy is this!

There are great questions coming before the General Convention. In their presence and with the solemn obligation of a vote every deputy must ask this question, "To whom shall we go?" As a Church our fundamental belief is in an actual revelation of God's will. "To whom shall we go?" Certainly to Him—not to our scientific or philosophical conclusions as to what is best for mankind at this moment in history, but to God's will revealed in His Son and through His Church. So are we driven to the Holy Scriptures, not individually interpreted, not what you and I think they mean, but as the Church taught during those years when the Canon of Holy Scripture was determined. If we accept the action of the Church in the determination of the Canon through its consideration of the contents of the books, so should we accept as final its interpretation of the books, as it was on this

### What Benefit?

TO THE EDITOR: Before our General Convention opens, may I express my hope that in regard to the Proposed Basis of Union with the Presbyterian Church every deputy will ask himself this plain question: How could it be beneficial to the Episcopal Church or to the faith of our people or to the cause of Christian unity for us to spend the next three years debating whether or not we shall remain true to the faith and teaching of the Prayer Book?

(Rt. Rev.) WILLIAM T. MANNING,  
Bishop of New York.

New York.

that their inclusion in the Canon was determined.

If such a criterion be accepted, it cannot be justifiable for a branch of the Church to reverse the interpretation of the fundamental teaching of the Church in that age. This principle, I plead, should be applied by every deputy in determination of any of the great questions to come before the General Convention. In sunlight should each one be convinced of his own mind.

Is it Holy Matrimony? Let us indeed hold to the Church's responsibility both to forgive and to retain, but surely not adopt a Canon, which in contradiction of the ideals and facts of marriage as set forth in our marriage service (which in keeping with the teaching of our Lord as adopted by the early Church), actually in effect proclaims that all marriage is a trial marriage, and that it can be determined later whether it is "God made." All marriage in actual fact is "God made"—the "joining" in Genesis referred to our Lord was to the fact of marriage and therefore all marriage. Let the Church hold up before its members, as it has ever done, "until death do us part" and in no Pickwickian sense. For the rest, discipline be administered with mercy.

Then again as to unity, it is God's will.

### The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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The Living Church

we must strive eternally for it, but at any price. "To whom shall we?" To humanly devised schemes or to authority of Christ who commissioned Apostles "concerning the things pertaining to the Kingdom of God," to the Church itself that was organized in the light of this teaching and continued so organized for centuries and until now save only a comparatively few?

The Book of Common Prayer in these centuries as well as in many others represents not the 16th century and after, especially the first centuries that passed from the Fountain Head of revelation to the will of God. Let not the Prayer Book, never alterable in matters of detail, be changed by humanly devised plans that negate its fundamental teaching. Every duty to the Convention bears a heavy responsibility. "His servants ye are whom ye obey." With that ringing in every man's ears, we need have no fears.

(Rt. Rev.) ALBERT S. THOMAS,  
Retired Bishop of S. C.  
Charleston, S. C.

#### Avoid a Spectacle

TO THE EDITOR: As a humble layman, may I express the hope that at the opening of the General Convention a decision be promptly made to abandon, for the time being, further discussion of union with the Presbyterian Church?

Our Commission was unable to prepare even a unanimous proposal, I fear further discussion of the subject will only give us a public spectacle of disagreement. I feel fortunate to have been brought up in a Presbyterian Sunday school under J. Ross Stevenson, whom I loved and admired. He it was, I believe, who headed the Presbyterian group who first accepted the proposal to explore the grounds of union between us. Being an Anglo-Catholic by conviction and preference, I have also been blessed with many good Roman Catholic friends, without whose Church reunion will never be achieved.

Therefore, it is with sorrow and humility that I view our present dilemma. Let us continue to work and pray for greater unity among ourselves, before we can make any advance toward that long delayed and desired unity which our Lord desires.

PRISCILLA D. HOWARD.  
Baltimore, Md.

#### A Bishop in Europe

TO THE EDITOR: THE LIVING CHURCH of August 18th states that Bishop Larned's report of the American Church in Europe will be transmitted to the General Convention and quotes Bishop Tucker as saying that the subject of European supervision will come up for discussion. Your news item states that Bishop Larned's report is "chiefly concerned" with the need for a bishop in full charge of our European congregations. After a two years' residence in Europe and a careful study of the situation, I heartily agree that some more permanent form of European supervision

(Continued on page 16)

## THIS WEEK

Members of the General Convention and the Woman's Auxiliary Triennial and visitors to Philadelphia during the Convention are cordially invited to visit **Living Church Headquarters** in the Bellevue-Stratford Hotel. Copies of current issues of The Living Church will be available there without charge, and tickets for The Living Church dinner (September 14th) will be on sale. Mrs. Peter Day will be hostess, and members of the staff will be on hand to meet and talk with members of The Living Church Family.

In all sincerity and earnestness, some Liberal Churchpeople are asking: "What is the harm of studying and debating the Proposed Basis of Union with the Presbyterians for the next three years?" From the standpoint of his job, perhaps this writer can give some practical examples of what the harm of adopting the Majority Report of the Commission would be:

For three long years, a disproportionate share of the space of the Church press would have to be devoted to argument and rebuttal, charge and countercharge, pointing with pride and viewing with alarm, all on this one subject. Important, interesting, and constructive articles on missions, social relations, Christian education, Church administration, finance, history and biography, and many other subjects would never see the light of day because the space needed for them would be taken up by articles on the proposed merger.

Just as the Church press has only so much space, is it not true that individuals and Church groups have only so much time and energy? Will not the prolonged controversy now proposed preoccupy the minds of Churchpeople and the time of conventions and conferences to the detriment of missions, social relations, Christian education, Church administration, finance, and many other important matters?

For three long years, relations between our Church and other Churches will be distorted by the presence of an impending (or threatened, if that is the adjective preferred) merger with the Presbyterians. Simple gestures of Christian friendship will be interpreted as efforts to prejudice the matter. Harmless and proper differences of opinion will be regarded as efforts to make enemies.

For three long years, distrust and animosity between those who favor the merger and those who oppose it will grow. Formerly beloved priests and laymen will be pushed aside in representative councils even more commonly than in the past six years, because their views do not coincide with the diocesan majority's. We know of one striking case on each side—Anglo-Catholic and Liberal. During the next three years, there will be many more.

For three long years, the attitude of individuals on reunion with the Pres-

byterians will be the main question in the selection of curates, vicars, rectors, representatives to diocesan and General Conventions, and bishops. Considerations such as spiritual power, intellectual acumen, and administrative ability will be considered secondary to "voting the right way." Can this fail to harm the whole structure of the Church, from the humblest mission right up to General Convention?

And then—three years from now, when everybody's nerves have been lashed raw and controversy is at its peak, somebody will have to lose. Whether it be the Catholics who lose or the Liberals who lose, the group includes men and women of great value to the Church. Will it be possible to avert an outright split in the Church as the result of an emotional storm which has been brewing for three long years?

Three years from now, is it likely that the basic facts of the matter will either be so greatly changed or so much better understood that reunion with the Presbyterians is more probable? From what we know of the progress of negotiations, each successive definition of the unclear parts of the union proposals has resulted in a more definitely Presbyterian position, with more and more widespread alarm among Episcopalians.

Frankly, we do not much like the prospect of the next three years if the Majority Report of the Commission is adopted.

The sad feature of all this controversy is that it was really unnecessary. There are many who hope, as does this writer, for ultimate reunion with the Presbyterians and with the vast majority of the rest of Christendom; for a reunion based on genuine understanding and genuine resolution of differences. This hope is based on important trends and movements of thought throughout Christendom in the direction of unity of Faith and a desire for united witness to the world. But embittered argument over a proposal to unite before differences are resolved seems to us to be harmful, rather than helpful, to the achievement of the ultimate goal.

The bishops and deputies owe a vote of thanks to **James G. Mitchell** for taking them behind the scenes in the unity negotiations. It is not generally known that the Presbyterians, true to their staunch convictions, have refused to accord to the episcopate the status of a separate order in the General Assembly of the proposed united Church. Proposals from our representatives on important matters of property rights, discipline, and ordination have also been turned down. Mr. Mitchell's important supplemental report is summarized on page 5. It should be read in full by everyone who will be called on to vote on the subject.

PETER DAY.

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# Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



## Supervision

MANY a fine teacher has deteriorated because no one ever visited her class or made suggestions. As long as class work goes along, Sunday after Sunday, without any complaints from parents, the teacher soon begins to feel overconfident, that his work is good enough. Or that nobody in the Church cares, and the job can't be very important.

A teacher who had a parent visit her class was embarrassed because she had not prepared her story very well. She said afterwards that she nearly went to pieces when she noticed that the mother was taking notes. She had thoughts of being rebuked on her orthodoxy, her discipline, her Bible facts, or anything. It turned out, however, that the mother was an appreciative and kindly person who had simply wanted to know what work her child was doing.

The public schools have long recognized the value, and indeed the urgent necessity, of checking up on the work of all teachers. The office of supervisor has become a recognized function, and the techniques of this official are gradually being improved. In some towns the principal is expected to visit classes and do this supervision. In the better arranged systems, a separate, skilled worker does nothing else.

## ENCOURAGEMENT NOT CRITICISM

The supervisor arrives at the school room when a recitation is starting. She sits in the back of the room while the teacher conducts the class. The teacher may even call on the supervisor to take part. Thus the children get to know the supervisor as their friend, and as a part of the system.

The supervisor has a regular appointment, usually each week, with every teacher. Here comments are made on details of class work observed and suggestions offered. The teacher submits work-charts for the next few days (usually the week) showing how she intends to divide her days, and the scope of each lesson. Encouragement and helpful criticisms are given.

When this system of supervision is first started in some towns, the teachers say they are nervous, overanxious, and on the defensive. They dread the coming of the supervisor, and do not do their best teaching when she is watching. Soon, however, they learn that she is not their hostile critic, but their friend

who can help them in their weak spots.

Applied to the Church school, the objective and method is the same. Some body of ability, tact, and understanding should be expected to visit all classes regularly for this purpose. In many schools, the superintendent of the department may do it. The best reason the rector should not have any class of his own, in most small places, is that he may be free to visit and advise.

Naturally some standards must be applied, and certain tests used to improve all sides of the teaching. The following are some items in a check-list which may easily be applied on the first visit, and used in personal conferences or at teacher's meetings afterwards.

## SUPERVISOR'S LIST

1. *Teacher's Personality:* Appearance—; Vitality, health, dynamic—; Attitude—; Manner (quiet, sincere, cheerful, not nervous, friendly)—; Voice—.

2. *Teaching Skill:* Discipline (constructive, positive, purposeful?)—; Materials (ready, in order, well planned?)—; Opening (point of contact, control of atmosphere, interest caught?)—; Lessons (well prepared, move smoothly, stay on the subject?)—; Response (do pupils talk up readily, follow the teacher's thought?)—; Proportion (period well-planned, does not run out of material, is finished, reaches a conclusion)—.

There are other questions which may be applied, as the year goes by. Does the teacher seem to be growing, acquiring new knowledge and skills? Are her records in order? Does she have any contact with the homes? Is she asking for and securing any homework?

Whether supervision is systematic and regular, or only now and then, the honest teacher really wants to know if he is accomplishing his best. He sincerely wants to be a success, not just to be passing the time. We all need to know that some one is watching us.

But best of all, we all respond to praise. It is the quickest-acting and headiest of all tonics. The stimulus of earned and sincere praise is a necessity of all normal life. And here the Church school is perhaps needlessly weak, where it might so readily be strong. Few ever take the trouble to show appreciation to the teacher. And, without some official supercritic or supervisor, it must seem to the teacher that nobody really cares

# The Living Church

NO.  
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TWELFTH SUNDAY AFTER TRINITY

## GENERAL

### RADIO

#### Churchmen to Speak September 8th

The first radio address in America by Archbishop of Canterbury will be broadcast by the Columbia network Sunday, September 8th. (4:00-4:30 PM, EDT) His topic will be the "Brotherhood of Man."

Bishop Larned, Suffragan of Long Island, will be the speaker on the "Church in the Air" Sunday, September 8th (8:00-10:30 AM, EDT). Bishop Larned will speak on "Man's Extremity God's Opportunity."

### UNITY

#### Mr. Mitchell's Minority Report Commission Circulated

In a "Concurring Minority Report" issued at New York August 12th and distributed last week, Mr. James G. Mitchell, the member of the Commission on Approaches to Unity who signed the Minority Report with the reservation of right to add to it, has published a lengthy and thorough objection to the Proposed Basis of Union between Episcopalians and Presbyterians. The report opens with an introduction, as follows in part:

Since I cannot but endorse its sentiments, I have signed the Minority Report of the Joint Commission on Approaches to Unity, but with some misgivings; for arguments but faintly suggest the dangers—of peculiarly lay interest and understanding—which inhere in the majority recommendations. These dangers are even more in their concealments than in their revelations.

The more obvious of the former consists in the omission of intelligible provisions concerning the highest of the constituted councils conceived for the government of the united Church, to be known as General Convention, or Assembly; and those for the protection of property and contractual rights. Provisions for which were prepared and approved by the Commission, and embodied in a formal document. They were suppressed, with others, upon the demand of the [Presbyterian] Department of Church Coöperation and Union.

Objecting to the manner of submission

of the Majority Report, in which in its preamble the signers admit that they are not all agreed as to the worthiness of the Proposed Basis of Union, with some of them signing it only to give opportunity to the Church to study it, Mr. Mitchell observes:

It is unfortunate that members of the Commission, especially those of extensive experience, should conceive their responsibility concluded in a general invitation to the clergy and laity to "register judgment" on momentous issues, while withholding their own.

In a section reviewing the consistency of the Presbyterian Department in maintaining its own tradition, Mr. Mitchell reminds the Church that the Presbyterians are not preoccupied with an amalgamation with the Episcopal Church but constant in their efforts to "bring about closer relationships with Churches of the Presbyterian family." To those who regard the Presbyterians as committed to achieving union with the Episcopal Church, Mr. Mitchell emphasizes the statement by Dr. Henry Sloane Coffin in the *Presbyterian Tribune* in March:

Our own negotiators . . . have been unanimous in every decision at which we have arrived. *This of itself should assure our Church that we are not surrendering any essential element of our Presbyterian tradition.*

Mr. Mitchell continues:

The Department negotiated, in effect, under a mandate to obtain promise of an

ecclesiastical structure, which would agreeably accommodate all the ten divisions of the Presbyterian family in the United States, and all the Reformed Churches throughout the world. . . . The union contemplated in the Majority Report consists, therefore, of nothing less than the projection of the Presbyterian Church, into which the Anglican Communion is to be received, and by whose traditions and formularies it is to be overwhelmed.

Beginning on page 6 of his report, Mr. Mitchell examines four elements of the Proposed Basis: Form of Government; Episcopacy and the Ruling Elderhood; Recognition of Orders; Property and Contractual Rights.

Examining the form of government, which goes into detail with respect to the parish council, the presbytery, and the synod, Mr. Mitchell criticizes the scant mention of the organization of the supreme body, the General Assembly. The Episcopal Commission proposed provision for a bi-cameral supreme council, with a house of bishops and a house of deputies or commissioners. The provision was abandoned in deference to the Presbyterian Department's objections and the organization referred to a "plan to be set forth in the Constitution of the united Church."

The anomaly is the more remarkable, since, in negotiations with other Presbyterian bodies, the plans of reunion devised are marked, in respect of the General Assembly, by scrupulous detail. General Convention, and the Church as a whole, are now in the predicament of a student of human anatomy, whose investigations should be restricted to a headless trunk.

The implications, however, are inescapable. The uni-cameral concept is implicit; and the Presbyterians entertain no thought of its surrender. To do so would again constitute a betrayal of trust, and of that offense the Department will not be guilty.

The Presbyterians, in a letter quoted in part by Mr. Mitchell in his report, have moreover protested any arrangement of the General Assembly which would result in an unequal division of clerical and lay representation, with the bishops regarded only as of the number of the clerical commissioners.

Subordination of the episcopacy in the juridical field as well as the legislative area is implicit in the Proposed Basis, according to Mr. Mitchell's report, for

## Departments

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the councils of the Presbyterian Church "are vested with judicial powers, exercised through commissions constituted of both clergy and laity, to whom the entire membership, without regard to order, is amenable."

When it is recalled that they are peculiarly charged with the guardianship of the Church's doctrine and worship, the requirement that the bishops shall answer upon such issues to judges, who have little, if any, qualification in these fields, becomes faintly ironic.

The second element examined by Mr. Mitchell relates to the powers of the episcopate and of the ruling eldership. Under the application of the various restrictions upon the bishop's prerogatives in the councils of the Church, the presbytery, "consisting of ministers and laymen in roundly equal proportions, would have joint and equal authority in the exercise of powers and duties hitherto reserved to the bishops. . . . [The Bishop's] only exclusive prerogative would be that of a presiding officer.

"The tender solicitude with which the ruling eldership enjoys is in rapturous contrast. It is welcomed without qualification or limitation."

Mr. Mitchell concludes a thorough comparison of the two offices with the statement:

This is not to argue the superiority of Episcopal tradition. Nor is it to deprecate the urgency of lay interest and activity. It is to confront the realities: that the concepts of episcopacy and ruling eldership are mutually exclusive; that recognition of the ruling eldership signifies episcopal abandonment; that, while it professes to offer both, "The Proposed Basis of Union" tenders contradictory alternatives. No flood of lip service can inundate these hypotheses. Which form is the Church to accept? It can have either; it cannot have both.

Mr. Mitchell's brief but significant commentary on the problem of mutual recognition of orders is printed in full:

Having in mind the [Presbyterian] Department's solemn obligations, it is inconceivable that it could concede the inadequacy of Presbyterian orders. The [Episcopal] Commission could not but sympathize with and respect their conscientious convictions. But any argument that there is no disparity seems unintelligible. Authoritative Presbyterian disclaimer of the priesthood is made in the publication [cited above in Mr. Mitchell's report]. There it is said:

"A Presbyterian minister is in no sense a 'priest' beyond any other sincere Christian believer."<sup>2</sup>

And it early became apparent that the issue of orders could only be resolved by the utmost concession consistent with the Commission's own conscientious convictions.

Its search for a solution is expressed in the terms following, which also were embodied in a formal document submitted to the Department:

"In order to provide a universally recognized ministry, we recommend mutual supplemental ordination, for the ministers of both Churches, our intentions being that each of the uniting Churches shall contribute to the other everything which it holds of value in its own tradition. All ministers of the Episcopal Church will receive supplemental ordination according to the present formularies of the Presbyterian Church, and all ministers of the Presbyterian Church will receive supplemental ordination according to the present formularies of the Episcopal Church."

Whatever objections may be asserted against these provisions, invidious reflection upon the orders of either communion is not one of them. They were rejected by the Department, and Article III, 2 (b) of the Proposed Basis of Union was substituted.

That the grace of priestly orders may be conferred through some form of "commissioning," which the beneficiary of this ceremony entertains no intention of receiving, and the very idea of which he may hold in disdain, implies that the most abundant gifts may be obtained by false pretenses. Which seems to be the appropriate and sufficient commentary.

In the Proposed Basis of Union a single paragraph is devoted to the problem of conserving the property of the two uniting Churches and of dealing with the contractual rights of the two bodies and their subsidiaries. Mr. Mitchell in his report remarks:

It is a sad irony that long and acrimonious litigation has been the almost invariable by-product of effort toward ecclesiastical union and reunion. . . . The Presbyterian Church, it may be safely asserted, has made the most important contributions to the case law in this field, both of volume and substance. The leading case of *Watson v. Jones*,<sup>3</sup> determining as it does the policy of civil courts in respect of ecclesiastical jurisdiction, is a product of Presbyterian disunity. What are known as the *Cumberland* cases, which resulted from the merger of the Presbyterian and Cumberland Presbyterian Churches, are of major interest. They covered a period of 15 years—from 1907 to 1922—and a wide geographical area.

Mr. Mitchell does not attempt to give a detailed discussion to the legal aspects of a merger of the Churches, but refers those qualified in law to the work of the former chancellor of the Diocese of Colorado.<sup>4</sup> He does, however, report the dismissal by the Presbyterian Department of provisions for the protection of property and contractual rights, which had been prepared by the lawyer mem-

bers of the Commission. The purpose of the provisions "was to prevent, if possible, judicial controversies, or in any event to minimize their animosities."

Mr. Mitchell closes his report with "Some Affirmative Reflections," from which the following extracts are taken:

Imperious demands for immediate action have reached the Commission from almost all quarters of the compass. I am unable to resist the conviction that they have been generated, to employ something of a paradox, in a vacuum of confusion, misunderstanding, and defeatism.

The Presbyterian serenity has been in striking contrast [to the misunderstanding explicit in the demand for speed expressed by some]. Whatever else they have demanded, they have been willing to concede us the hysterical monopoly. They have had all too long and painful experience in schism, and in efforts to heal it. Their efforts in one instance have covered a period of over 50 years; and in another 22 years. They are still unconsummated.

Appended to Mr. Mitchell's report are statements (a) of the principles of Presbyterian Church government, quoted from the Constitution of that Church; (b) the proposed definition of organization for the General Assembly suggested by the Department; and (c) the provisions for the protection of property and contractual rights, likewise deleted from the Proposed Basis of Union.

Mr. Mitchell's report is fully documented—more fully than space has allowed to be quoted in this summary. The complete report with appendices fills 24 typed pages, much of it single spaced.

## CONVENTION

### Distribution of Free Literature To be Allowed by Committee

At a meeting of the local committee on arrangements for General Convention in Philadelphia, a previous decision not to permit the distribution of any Church literature at the Convention was amended. Under the new ruling made August 28th, there will be no commercial exhibits, but tables will be provided on the second floor of Houston Hall where literature may be exhibited and distributed. Sales will not be permitted, however.

#### Editor's Comment:

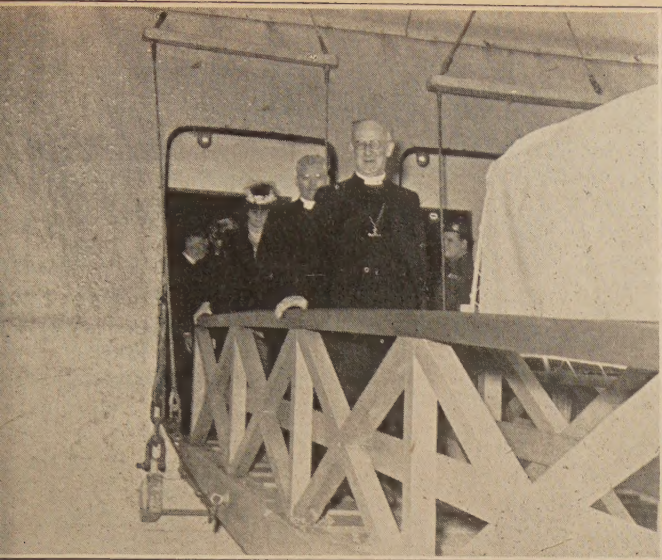
THE LIVING CHURCH welcomes the decision of the committee to provide facilities for the distribution of Church literature and will take advantage of it to make available to our many readers at General Convention copies of current issues. Copies will also be available at THE LIVING CHURCH headquarters in the Bellevue-Stratford Hotel.

<sup>1</sup>Why a Presbyterian Church? by Cleland B. McAfee and Eliot Porter, 1945.

<sup>2</sup>op. cit., p. 17.

<sup>3</sup>*Watson v. Jones* (1871) 80 U.S. 506; 20 L. ed. 666.

<sup>4</sup>James H. Pershing, *Legal Impediments in the Way of Approaches to Unity*, 1946 (Rev. ed., privately printed).



CANTERBURY COMES TO NOVA SCOTIA: His Grace, the Most Rev. Geoffrey Francis Fisher, coming ashore from the liner *Mauretania* at Halifax on the morning of August 24th.



KING'S CONVOCATION: The University of King's College in Halifax waited 159 years for a visit from one of its patrons, the Archbishop of Canterbury. In the above group are the principals of the occasion on August 24th, when Dr. Fisher was given the honorary degree of Doctor of Divinity Jure



*Dignitatis*. Seated are, Mrs. A. Stanley Walker, wife of the president of King's, Mrs. Fisher, wife of the Archbishop of Canterbury, and Mrs. George Frederick Kingston, wife of the Bishop of Nova Scotia. Standing, Bishop Kingston, Dr. Fisher, and Dr. Walker, the president of the King's University. When the degree was conferred (see below, left), the Archbishop delighted his audience with the remark: "I have just learned from your vice-chairman that, as patron, I have power to veto any act of convocation. But I assure you that I would never be so ungenerous, having just received an honorary degree!" Second from left in the picture is Archbishop Carrington of Quebec, metropolitan of the province.



IN PROCESSION TO THE CATHEDRAL: Lacking facilities at present for a large number of clergy to vest themselves, the Cathedral of All Saints in Halifax makes use of the fine building of the Halifax School for the Blind, which is diagonally across the street. Shown here in the procession to the 11 o'clock service on August 25th is the Archbishop of Canterbury with the Metropolitan crossbearer, the Rev. Canon McLeod Campbell of London, England, who accompanied him to Halifax, and in the rear His Grace's chaplains, the Ven. A. W. Watson, clerical secretary of the Diocese of Nova Scotia, and Dr. Walker.



ON THE EPISCOPAL THRONE: Dr. Fisher presiding over the service of Morning Prayer in All Saints' Cathedral. About one hundred clergy of the diocese were present in the cathedral for the occasion, which marked the first visit in history of an incumbent of the See of Canterbury to Nova Scotia, oldest diocese in the overseas empire.

## CHINA

### Faculty Changes at St. John's

The Rev. T. M. Tang, formerly dean of the theological school of St. John's University, Shanghai, is moving to Soochow, where he will be the chaplain of the Soochow Academy. The Rev. M. H. Throop is now the acting dean of the theological school. Fr. Throop is also priest in charge of St. John's Pro-Cathedral, Shanghai, and chaplain of St. Mary's Hall.

The Rev. J. M. Wilson has been appointed chaplain of St. John's Middle School and will live on the campus of the university.

## JAPAN

### Allied Choir being Formed

A large group of Allied personnel, Red Cross workers, and others who aided Lt. Col. Paul Rusch in the great service of May 12th in Hibiya Hall for the Diocese of Tokyo are reorganizing and it is hoped a strong choir of them will support the Episcopal services in English. The group expects to sing the Eucharist on the Feast of St. Michael and All Angels, September 29th, a special Eucharist on St. Luke's Day, the American Thanksgiving service, Advent Sunday, when the Brotherhood of St. Andrew in Japan will hold its re-dedication service, and then Christmas. Special plans are being made for a great Tokyo diocesan midnight Eucharist.

### Interview with Col. Rusch

Hundreds of the Soldiers and Sailors Prayer Books are still needed in Japan, points out Lt. Col. Paul Rusch, former director of the Brotherhood of St. Andrew in Japan and now stationed there with the Army.

"I doubt," he said, "whether Churchmen at home can visualize that there are Allied army units in every area of Japan. This means that each of the ten dioceses and all of the two hundred parishes, missions, and chapels from northern Hokkaido to southern Kyushu have unexpected GI visitors. When the priest or vestryman, who is often overcome by the big American dropping in to church, can hand the overseas Churchman the little Prayer Book to 'follow along,' it registers a kinship in the universal Church that years of mission talks back home never did 'get across.'"

"Then," went on Col. Rusch, "that GI Churchman invariably gets out his camera. I've seen the services in ruined Holy Trinity, Tokyo, and at Mejiro, and at St. Paul's and St. Luke's snapped as many as 20 times in one service. And

I'm sure no wandering GI will ever forget hearing the tunes of familiar hymns in those out-of-the-way churches in Japan.

"I am charged with a pretty busy unit in GHQ. A lot of officers and men come in and out. Usually I have a small stack of Soldiers and Sailors Prayer Books somewhere near my desk. I have been amazed at the fellows who pick them up, look them over, and many times ask if they may have a copy. Yes, I could use a lot of copies, and I hope a good many parishes at home undertake to send their surplus copies to me.\*"

"You would be surprised to see the men and women of our Occupation Services who drop in every once in a while to discuss ways and means 'of really doing something while we are here.' Many come in to urge me to 'spark' the choir plans and 'joint encouragement' services with the Japanese Church. Five chaplains from other areas of Japan have sought me out on Tokyo visits to discuss future missionary work.

"Right now the executive medical officer of a big station hospital thinks he ought to 'throw in his lot' with St. Luke's program. But a great fellow is Lieutenant Alexander Maish of the engineers. He has truly received a good build-up from Dr. Zabriskie of Virginia Seminary. I think he already knows the entire families of everybody who goes to Holy Trinity. We get our heads in a huddle every few days.

"He came up with the idea that every Episcopal church in the Tokyo area ought to have a fairly good signboard, no matter whether the church building was in ruins or not. 'It will register in some soldier's mind that this is or was a church,' he said. So a new project has been launched. How we get the wood and paint is our problem, but we are getting them.

"I talked the plan over with the Deputy Presiding Bishop, Bishop Sugai of South Tokyo. He not only thinks it swell but wants us to make signs for the churches in all the four prefectures making up his diocese. I am sure it will eventually spread also to the four prefectures in North Kwanto, then to all the others.

"Mr. Yoshio Ohira, that veteran secretary of the American Church Mission for 40 years, is just as eager as we are. He has verified the places where services are held in Tokyo, and English signs are going up, one by one, to mark 16 churches where the Holy Communion is being celebrated. Of course, many of the churches are destroyed buildings, but the services are being held."

\*Col. Rusch's address is: Lt. Col. Paul Rusch; CIS G2, GHQ SCAP; APO 500, c/o Postmaster, San Francisco, Calif.

## POLAND

### Bishop Padewski to Reorganize Polish National Church

The Rt. Rev. Joseph Padewski, bishop of the Polish National Church in America, has returned to Poland to reorganize the Church in that country. The Polish National Church has already been recognized by the Polish national government.

## ENGLAND

### Fr. Lundberg to Preach in London

The St. Marylebone branch of the United Nations Association in London has invited the Rev. Richard M. Lundberg of the Diocese of Maryland to be the preacher at a special service on Sunday, September 29th. Fr. Lundberg is spending a year in England and is making a study of the Church there. He has preached at St. Paul's Cathedral, Canterbury Cathedral, and Westminster Abbey.

## BRITISH HONDURAS

### Canon Hulse Appointed Archdeacon of Belize

The Rt. Rev. Douglas John Wilson, Bishop of British Honduras and Central America, has appointed the Hon. and Rev. Canon Gilbert Rodwell Hulse, canon of St. Ninian in the Cathedral of St. John the Baptist, Belize, to be archdeacon of Belize. Canon Hulse succeeded the Ven. R. A. F. Pratt. He is welfare officer and officiating chaplain to the British Honduras battalion, and the governor of British Honduras appointed him a nominated unofficial member of the colony's legislative council this year.

## OLD CATHOLICS

### Fr. Keij Returns to Europe

The Rev. T. W. Keij, an Old Catholic priest formerly stationed in the Dutch East Indies, has returned to Europe. He served as a chaplain to Anglicans and Old Catholics in the Japanese concentration camps in Java for three years and when the Japanese forbade all ministrations, he carried on secretly. Despite the fact that the Japanese have stripped the Church in Java of all its possessions, Fr. Keij recently presented the sacred vessels from one of the churches in Java, which he had kept in safety, to the British ambassador to Holland.

# Indissolubility of Marriage and the Proposed Canon

By the Rev. Edward B. Guerry

Rector of St. James' Church, James' Island, and St. John's Church, John's Island, S. C.

THE moral integrity of the Church is endangered by the clamor now being raised and the pressure which will be brought upon General Convention to amend the canon law of our Church so as to sanction the remarriage of persons who have secured a degree of absolute divorce for causes other than adultery. It is most important that duties to the General Convention keep clearly in mind the distinction between absolute divorce and legal separation, or *divorce a mensa et thoro*, i.e., from bed and board. The latter does not seek to nullify the relationships of marriage. It merely grants alimony, legal protection, etc., and does not seek to set aside the marriage bond. Even in South Carolina when a divorce is granted. In difficult or hard cases in which married couples cannot possibly achieve happy homes, this Church raises no insuperable objections to separations. Therefore, it is beside the point for Bishop Davis of Western New York, the chairman of the Commission on Holy Matrimony, to say in an address on January 28th that "in many cases it is a greater sin against God and society for couples to stay together than to separate."

## THE IDEAL OF CHRIST

Furthermore, to argue that some alleged causes for absolute divorce are just as bad as adultery is also irrelevant. The Church's canon on marriage seeks to enact as Church law what the Bible teaches. St. Matthew's exception regarding fornication is fixed in Holy Scripture. The only possible discussion should revolve around the issue whether or not we are to look upon this exception as a later interpolation by someone other than our Lord, thereby adopting the principle that there are no grounds for divorce; or accept it by writing it into our canon law as has been done. We cannot go beyond the words of Christ expressed in the Synoptic Gospels and interpreted by St. Paul, and as this Church, since Apostolic times, has taught our people concerning these words. To the utter amazement of many, we have been told by one of our theological professors that the Church in writing our canon law can only approximate the ideals of Christ. Apparently, the suggested reason for such a statement is the fact that Christ's kingdom is primarily one of love and that legalism is contrary to His mind and spirit. This may be true concerning ecclesiastical affairs of a more or less minor nature

and those sayings of Christ in which He spoke of a Christian duty in general terms. For instance, in the Beatitudes He expresses or describes in a general way Christian virtues. On the other hand, our Lord gives specific directions, e.g., "love your enemies . . . pray for them which despitefully use you" (St. Mt. 5:44). When Christ speaks concerning specific Christian obligations, as He did in the case of prayer for our enemies and regarding marriage and divorce, we should not say that we can only approximate His ideal in canon law. It is laid upon us.

## THE WAY OF CHRIST

The argument of legalism can be answered in another way. Regarding great principles, call them laws if you wish, the professor's statement is utterly fallacious. It is true that the Kingdom of God is a kingdom of love, but a disciple entering that Kingdom does not find himself as an explorer in a new land, abandoned to the whims and impulses of his nature without chart or compass; a Spirit-driven human seeking to make decisions of right and wrong concerning fundamental human relationships without guidance of any sort. Our Lord Himself said that He came with His way and His life to fulfil the Law. He evidently meant by "the Law" those great moral principles governing human conduct which were and are today the foundation of our civilization. In other words, the Ten Commandments with the Sermon on the Mount and many other important sayings of Christ constitute both a chart and a compass for us in our efforts to advance further and further into the Kingdom of God. This is not legalistic Christianity but the love of God in the hearts of His disciples finding guidance from the foremost truths of the Old and New Testaments. The Church, as the body of Christ, is dedicated to the task of expressing and mediating the mind of Christ to the world. To say that we can only approximate the mind of Christ in the enactment of canon law concerning the fundamental principles of human relationships amounts to a denial of His mind and His will.

## THE MIND OF CHRIST

Bishop Davis has made another debatable statement, i.e., "a blanket law in the field of human relationships is directly contrary to the mind of Christ." The Ten Commandments are such

blanket laws. It is always wrong to be profane, to murder, to steal, to bear false witness, to covet another man's wife, etc. *This is the mind of Christ for He came to fulfil these laws;* "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (St. Matthew 5:17-18). The Church should show great mercy toward a thief but under no circumstances can the Church ever afford to sponsor or bless the deed of stealing. The Church must never be an accessory before the fact. Any marriage which is contrary to the express words of Christ is not lawful in the eyes of God: "If any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful" (Book of Common Prayer, p. 300). Christ never elaborated on the subject of true, happy, or well adjusted marriages. He said in effect that a man having become the husband of a woman and the father of her children cannot set aside that relationship in order to marry another. Having taken the vows of one lifelong marriage and assumed the obligations of the resulting family, it is not possible for him righteously before God to enter into the obligations of another marriage. He is not free to do so because in the eyes of God, the family relationships, i.e., those of husband and wife, and those of parents and children, are enduring and cannot be set aside.

## A TRUE MARRIAGE

I do not believe that any bishop with the best advisers in the world can determine reliably what was or was not a "God-made marriage" or "a true marriage." In fact, the Commission seems to be confused as to the distinction between a true marriage and a happy marriage. A happy marriage obviously is a great achievement and usually is reached by those couples who accept the Christian doctrine of the indissolubility of marriage and practice the Christian virtues.

However, the Church has always assumed that where a normal man and a normal woman stand before God's altar and take the marriage vows, no grounds for annulment being in existence, and the marriage is afterwards consummated, a true marriage has resulted.

## Reorganizing Christian Education

IN last week's issue of *THE LIVING CHURCH*, Bishop Whittemore of Western Michigan proposed a plan for radical reorganization of the national work of the Church. His plan envisages the creation of a Board of Education entirely independent of the National Council, permitting the Council to become officially, as in practical effect it now is, a Board of Missions.

We too feel that there is an urgent need for decentralization of the Church's national administrative set-up. The National Council, composed of 28 elected members and three *ex officio* members, cannot in the nature of things provide an adequate policy-forming board for the variety of matters with which it is concerned. To take up all these matters thoroughly would require virtually the full time of the Council's members.

And yet, the proposal to set up two bodies, one concerned with missions and one with education, each of them making its own budget, doing its own promotion, etc., does not seem to us to be the right solution of the problem. The duplex envelope for Church contributions, under this set-up, might have to become a triplex envelope!

The first and most obvious step in a resuscitation of Christian education, as we have said editorially before, is to elect a Presiding Bishop who can and will tackle the subject. Any considerations of departmental organization are secondary to this. When Bishop Tucker took office, his problem was to revive missionary spirit and missionary giving in the face of a critical financial situation. He has raised

the prestige of the National Council and made "missions" a popular and meaningful word, and it is no reflection on him to say that his successor must do the same thing in the educational field.

The second step is to elect as National Council members bishops, priests, and laymen who can and will assist the Presiding Bishop in the resuscitation of Christian education. Since the "class of 1949" on the present National Council may be counted as primarily representative of the missionary emphasis, it would balance matters to elect the "class of 1952" this year as primarily representative of the educational emphasis.

The third step is for the new Presiding Bishop, in conjunction with the National Council, to work out a plan for a reorganization which shall accomplish the two objectives of decentralizing where that is needed and consolidating and coördinating where that is needed.

We believe that eventually Bishop Whittemore's proposal for a Board of Christian Education with full responsibility for formulating the Church's educational policy should be implemented. But it seems to us that this Board, together with a Board of Missions, and perhaps other Boards — of Ecclesiastical Relations, Social Relations, Promotion, Finance, etc. — should be part of a unified setup with one budget and overall administration. And we do not see how such a plan could be thought through and put into finished form by the ten-day Convention of 1946.

Meanwhile, however, the Church faces a critical educational situation. Dr. Bernard Iddings Bell, in

### INTERCESSIONS FOR GENERAL CONVENTION

*Based on the "Cycle of Prayer" Set Forth by the Bishop of Long Island*

September 15. XIII Trinity.

That General Convention may exercise the mind of Christ in arriving at judgments and decisions.

SEND, we beseech thee, Almighty God, thy Holy Spirit into the hearts of those who compose General Convention, that he may direct and rule them according to thy will, comfort them in all their afflictions, defend them from all error, and lead them into all truth; through Jesus Christ our Lord. *Amen.*

September 16. Monday.

Thanksgiving for the Church Pension Fund.

O God, whose mercies cannot be numbered, whose goodness passeth man's understanding; we render humble and hearty thanks to thy most gracious majesty for the gifts that thou hast

bestowed upon us; through Jesus Christ our Lord. *Amen.*

September 17. Tuesday.

Thanksgiving for the Reconstruction and Advance Fund.

*Prayer as on September 16.*

September 18. Ember Day.

For the quickening of evangelistic zeal. O LORD, who by thy Holy Spirit didst kindle the hearts of the disciples of thy Son Jesus Christ our Lord: grant, we pray thee, that the same heavenly fire may inspire thy Church assembled in General Convention; through the same Jesus Christ our Lord. *Amen.*

September 19. Thursday.

Thanksgiving for the United Thank Offering.

*Prayer as on September 16.*

September 20. Ember Day.

Thanksgiving for blessings experienced by General Convention.

*Prayer as on September 16.*

September 21. Ember Day.

For the safe return home from General Convention of all bishops, clerical and lay deputies, and visitors.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before thee for all estates of men in thy Holy Church; that every member of the same in his vocation and ministry may truly and godly serve thee; through Jesus Christ our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

article in this week's issue, bears his testimony to severity of the crisis although his plan for meeting it is quite different from Bishop Whittemore's. cannot make a facile judgment as to which of the proposals is better: Bishop Whittemore's, for an independent board, or Dr. Bell's, for a revived National Council Division (or Department). No organizational plan will be better than the Presiding Bishop and the National Council choose to make it; will any plan work successfully unless able men and women are called upon to execute it and supplied with sufficient money and manpower; and none of these things will suffice unless parochial and diocesan support is forthcoming.

We think that, as an interim measure, a Department of Education is needed, set up by a resolution covering much the same ground as Bishop Whittemore's proposed canon, but as an integral part of the National Council. It should be charged with the major responsibility for formulating education policy, especially for the establishment of a set of standards of educational attainment for the guidance of those who are trying to produce courses in the present chaotic situation. Its budget should be integrated into the budget of the National Council, and its promotional and informational material should be channeled through the National Council. If the Council itself during the ensuing triennium shows a deeper understanding of its educational responsibility, the division of the work of the national Church into two independent agencies may be found to be unnecessary; but if the experiment is unsuccessful, the General Convention of 1949 can provide the remedy.

## Afterthoughts

THE OFFICE CAT has been doing some historical research on Arlington County, anticipating a favorable decision by General Convention on the setting aside of the county as the Presiding Bishop's see. Livy's findings are supplementary to the report of the Joint Committee to Consider the Matter of a See for the Presiding Bishop, and on his recent request we are taking to Philadelphia a map of Arlington and one of Washington and its environs. They will be displayed in The Living Church Headquarters in the Belle Stratford Hotel, so that bishops and deputies can get a good look at the jurisdiction they are creating (or turning over, as the case may be).

Livy reports that Arlington is the third smallest county in the nation and contains an estimated 125,000 persons. One of their favorite pastimes is asking fellow-Arlingtonians, "What state do *you* come from?" and at any sizable social gathering where this game is played, it is found that at least 30 of the states of the union are represented.

The chief industry of the county is the United States government, employing 11,500. Next in line is construction (2,000), followed by professional and related services (1,900). One Arlingtonian in every 100, Livy says, is engaged in real

estate, insurance, or finance. Property values in the county amount to \$89,000,000, and local revenue amounted in 1945 to \$2,490,000, which appears to amount to a tax rate of \$28 per thousand.

All but a small part of the county is within six miles of the White House. Largest building in the county is the Pentagon. Livy reports that interest in the potentialities of the atomic bomb is keen throughout the area.

Earliest settlers of the county were Episcopalians, who went to church in Fairfax county or Alexandria. At present the county contains six Episcopal churches with a total of 2,706 members, of whom 1,175 are communicants. An unknown number of Arlingtonians are carried on the rolls of other Episcopal churches throughout the country. There are 63 churches of 39 other communions in the county.

Evidences of the Episcopal Church's early position in the county are such names as "East Falls Church" for its north-western section and "the Glebe Road," for a north-south highway marking the east boundary of the former glebe of Christ Church, Alexandria. About one-third of the county used to belong to Christ Church, as well as part of neighboring Fairfax County.

This year Arlington is celebrating the centennial of its return to the state of Virginia. It was a part of the original District of Columbia, as was also a good part of the city of Alexandria. In fact, the cornerstone of the federal district was laid in Alexandria with appropriate ceremonies on April 15, 1791. Livy has not looked to see whether the cornerstone is still there.

Tired of throwing dollars across the Potomac, the residents of the Virginia side succeeded in having an act of retrocession passed by Congress in 1846. Leading entertainment of the era continued, however, to be taking the ferry over to watch Congress in action. During the War Between the States, the county was almost continuously the site of a large Union army encampment. Victory gardeners of the past few years have spaded up many military relics. Otherwise, almost nothing happened in the county until 1870 when it was separated as a governmental unit from the city of Alexandria. In fact, Livy says, the county courthouse remained in Alexandria 28 years longer.

Things have changed recently however. Modern Arlington has 40 paid and 275 voluntary firemen, 50 policemen, a county manager (Arlington was the first county in the nation to have one), a public library with six branches, and one county park. Civic organizations include the PTA, Civitan, Kiwanis, Lions, Rotary, Soroptomist (yes, Soroptomist), Chamber of Commerce, Boy Scouts, Girl Scouts, Campfire Girls, and others. Daughters of the American Revolution and Daughters of the Confederacy are prominent among the women's clubs. There are cultural organizations such as the Little Theatre, the Creative Arts Club, and the Arlington Symphony Orchestra. Livy reminds us to mention the veteran's organizations and the Isaac Walton League.

Transportation to Arlington is superb. Three bus routes connect the county with Washington railroad facilities, and the Washington Airport is in Arlington. Superhighways with cloverleaf intersections form a network through the county.

Arlingtonians are working to have their county incorporated as a city, which would be the third largest in Virginia. City services and shopping facilities are already well developed, and the majority of the area is already laid out into streets with lighting, sewers, etc., and a fine public health record. Nobody wants to return the county to the District of Columbia.

# Religion in Europe

By Paul B. Anderson

Associate Editor of THE LIVING CHURCH

THE Church in Europe, strangely enough, has now to contend against the temptation of power as well as against futility that comes from weakness. In spite of thousands of churches destroyed, from Liverpool to Stalingrad and Narvik to Corinth, and notwithstanding the strain of years of anti-Christian education of youth in various totalitarian states, the ecclesiastical structure is firm and its influence notable. In fact, its strength seems greater in the countries where recently it has been most severely tried. In Italy, Greece, and France, secular government is dominated by Church-sponsored parties. In Germany both Protestants and Catholics have opportunities for unfettered activity unknown in decades. The patriarchate of the Orthodox Church in Russia is riding the crest of a far-flung authority, from Shanghai to Paris, never before known in its history.

Yet the Church is weak. The first evidence is the lack of youth in the congregations. Second is the lack of a "transfer slogan," to use a Marxist phrase, which would infiltrate the spirit of the Risen Christ into the power which the ecclesiastical establishment has acquired in worldly affairs. A third weakness is disunity; the two great schisms are still unhealed—that of 1054 when West and East were separated, and that of the 16th century when the Western Church was splintered.

There is as yet no notable evidence that the Church is moving forward spiritually as rapidly as it is physically. There seems rather to be a return to the Byzantine idea of theocracy, a sort of balance between Church and State, implying that the purposes of Christ's Church are best achieved by the integration of ecclesiastical and political power. It is significant that the Orthodox Archbishop of Athens is the regent of the Hellenic state, that the provisional heads of the French and Italian republics are the leaders of Catholic parties, and that the Soviet government extends facilities and favors to Russian prelates in the performance of their duties. The secular political powers of these countries recognize that the spiritual phenomena represented in the Churches are effective forces among the peoples of the world.

## AN EXCHANGE OF IDEAS

In appraising the comparative recognition of this ecclesiastical power by the continental countries and by the governments of the United States and Great

Britain, Protestant Christians in the latter countries have been much more vociferous in pulpits, conferences, and publications, but they have not employed as realistic a strategy in placing their leaders in positions to effect the programs of which they speak. In neither Congress nor Parliament is the voice of the Churches a guiding power on matters fundamental to society.

It would seem, therefore, that East and West might learn from each other how better to serve the cause of Christ. I have had many experiences during my 29 years in Europe, and particularly during the last year, which have revealed not only the readiness of continental Christianity to exchange suggestions but also the effectiveness of the transfer of methods or ideas from one Church tradition to another.

## APPLICATION OF NEW IDEAS

The Zoe movement in the Orthodox Church in Greece represents such an adaptation, development, and integration into Orthodoxy of the Protestant Sunday school. The Zoe periodical has a circulation of 100,000 copies in a country of six million inhabitants, and subscriptions are refused, because of the shortage of paper, to those who are not active locally in religious education.

In Romania the YMCA, though of Protestant origin, has become sufficiently integrated into the national life to lead former members to organize 14 new local associations in 1945 and 1946. The same organization has been so thoroughly accepted in Roman Catholic Poland that this summer 15,000 boys are attending YMCA camps, while both the Roman Catholic bishop and the Communist mayor of Warsaw attended an Easter breakfast for 400 boys organized in the badly bombed Warsaw YMCA.

An eminent Russian ecclesiastic traveling abroad asked me for modern American literature on Christian thought and practice; and the Patriarch of Constantinople proposed to me several interesting lines of collaboration between East and West. On the other hand, influences from the Russian Orthodox Theological Academy in Paris have struck firm roots in both England and America; while in Paris itself the experiment of "Western Orthodoxy" (for persons not brought up in the Orthodox tradition) is passing into a definitive stage, strangely enough under the leadership of a lay brotherhood which was first related to the Ecumenical Patriarch

and now accepts the jurisdiction of the Patriarch of Moscow.

Along with such positive developments in practical ecumenicity, we must note some of the tensions of the present day. The very success of the Christian outlook marked by the rise to power of the Christian Democrats in Italy and the MRP in France is viewed with anxiety by the Protestants in these two countries. Far more serious is the acrimony of relations between the Vatican and the Orthodox Church of Russia over the Uniates in the Ukraine and the Carpathians. In May, 1946, 204 Uniat priests were reordained at Lwow into the Orthodox Church by the Metropolitan Ioann of Kiev and Galicia, Exarch of the Ukraine. This reversed the action of the Brest "Unia" of 1596, when some Orthodox bishops with the greater portion of their flocks went over to Rome. The fact that political considerations were prominent at both events, 350 years apart, confirms what I have said earlier about the temptation of power and the weakness of disunity. Who will gain most in this transaction, Christ or the world?

Within the Orthodox Church itself jurisdictional problems are causing grave concern to many hierarchs, clergy, and laymen. During the period of vacancy on the patriarchal throne in Moscow the Orthodox Church in Finland and among Russians in Western Europe requested and received the protection of the jurisdiction of the Patriarch of Constantinople, Primate among the Orthodox. Upon the election of Alexei to the Moscow throne, and in line with the historic but never officially adopted theory of Moscow the Third Rome, the Russian Patriarch sent emissaries who negotiated the return of Archbishop Jermian of Finland and Metropolitan Eulogius in Paris to the jurisdiction of Moscow. This action has not been accepted by the Patriarch of Constantinople, whose Holy Synod is inclined to adhere to the 28th article of the Rules of the Fourth Ecumenical Council (Chalcedon, 481 A.D.), which placed all Christians *in diaspora* under the jurisdiction of Constantinople. His All-Holiness Maximos V, Patriarch of Constantinople, elected to the throne in February upon the death of his predecessor Benjamin, is a young man of vigor, intelligence, and spirit. He desires the resolution of these difficulties but feels it must come about decently and in order. The ending of the Bulgarian schism (1871-1946) is evidence of his reasonableness. A conference of Orthodox patriarchs would be a way to reach a solution, provided the difficulties of power politics encountered in the security council of UNO are not duplicated in such a meeting by bloc voting of the Russian, Polish, Czechoslovak, Yugoslav, and Bulgarian episcopal de-

ates. As one Orthodox prelate remarked to me in this connection, "The Slavs are very numerous."

Another considerable body of Orthodox in *diaspora* are those sadly classified as displaced persons in the British, French, and American zones of Occupied Germany and Austria. Territorially they come within the province of the Metropolitan of Paris, but their unwillingness to accept Moscow's political authority colored their attitude toward Sloggius' appointment as Exarch of the Moscow Patriarch, and will affect their attitude toward his successor.

Here we have evidence of a sense, though frustrated, of structure, discipline, and unity temporarily thwarted by the prominence of the temptation to power. In so far as the Russian Church is utilizing its new position of power to strengthen the ties between historically related bodies and consolidate the structure of the Church with a view eventually to making its evangelistic work more effective, its efforts are worthy and beneficial. In so far as these efforts, wittingly or unwittingly, constitute a channel for political pressures, their spiritual results are nullified. In this situation we see the spiritual weakness of a "national" Church, and the challenge of Christ, "My Kingdom is not of this world."

#### AN OPPORTUNITY

The position of the Ecumenical Patriarch is clearer with respect to his relation to political power, for the Byzantine Empire is long since dead, and the Greek zealots who could talk of 50 years ago of its revival, when Turkey was the "sick man of Europe," have no descendents in our day.

It would be well if the score or so of Greek Orthodox dioceses belonging to the Patriarch outside Turkey (Macedonia, the Dodecanese, etc.) were again permitted to have current contact with the Phanar, but, as it is, Maximos V rules over only some 100,000 faithful in and near the Vilayet of Istanbul. His authority over the *diaspora*, including Orthodox in the United States, is based on the canons and traditions of the church. In this respect he is *extra* or *supra* national, and, being entirely innocent of temporal aspirations such as the Vatican professes, he might well become an arbiter and impartial leader among the national Christian Churches, which indeed is his traditional role.

In Jesus' day, practically speaking, there was one state, one Cæsar, and one God; in our day there are many states, many Cæsars, and too faint an apprehension of God. Fortunately there is a modern trend, in the United Nations, for greater political unity of mankind, which should ease the centrifugal tensions contributing to our ecclesiastical disunity.

# The Educational Debacle

By the Rev. Bernard Iddings Bell, Pd.D.

Consultant in Religious Education to the Bishop of Chicago

THIS latest triennium has been marked by a growing dissatisfaction, verging on alarm, sometimes near to panic, about the way in which the national Church has handled or mishandled the direction of our educational activities. Bishops individually, the House of Bishops collectively, the clergy, and the informed laity have spoken their displeasure with things as they are, in no uncertain terms but, as far as one may tell, to little or no effect. So general has been the unrest that it has even been proposed, in several quarters, that religious education should by a new canonical enactment be removed from the direction of the National Council and entrusted to a new Board responsible directly to General Convention and financed as a separate entity. There have been requests, also, that either the National Council or else the proposed new Board should at once prepare uniform textbooks for compulsory use in every parish school of religion, from kindergarten through high school.

These are the more startling of many, many suggestions, some plausible, some quite obviously impossible.

#### GROWING DISSATISFACTION

The main point, it seems to me, for Convention to remember is not that this, that, or the other by way of specific recommendations has been made, but rather that the varied suggestions have all of them been offered because of a vigorous and general and growing dissatisfaction with the leadership in religious education offered during the past decade by the National Council through its Division of Christian Education.

Some of us have a considerable respect and affection for the present Executive Secretary of that Division, the Rev. Dr. D. A. McGregor, a philosopher and an apologetic theologian of parts. We believe that his failure to provide adequate leadership has been due less to an inability of his than to starvation of the Division he heads up, to inadequate appropriations by the National Council, and to an indifference that sometimes has bordered on contempt, both for Dr. McGregor and for education, on the part of the policy-makers of the Council. Whatever may be the right location of blame, the fact remains that Dr. McGregor has lost the confidence of the Church at large. The work of the Division can begin to prosper only if he resigns his post, as he has a right honorably to do in view of the ham-stringing of his department. He should devote his

large and at present unappreciated talents to philosophical and apologetic writing. If he does resign, he should of course be provided, by the national Church, with opportunity for such writing. He might well be retained in the Division, though not as its directing and organizing head. If and when he resigns, the present members of the Division would be well advised also to refuse reappointment and so clear desks for a new regime.

Just how could General Convention bring about such a new deal? A resolution of censure of the National Council for inadequate leadership in education has been suggested, but that would be awkward and discourteous; and since the failure has not been wilful and deliberate, it would be unjust thus to denounce the regime or its present personnel.

A more effective procedure might be to pass a resolution recording the grave and general dissatisfaction which does exist, and requesting the new National Council to set up, after an investigation made by educational experts, a reorganized Division, new in defined objective (the present regime has no defined objective), and new devices wherewith to implement the same. It might be, of course, that the National Council would ignore such a resolution, but that seems unlikely. At any rate, it seems certain that no resolution of censure should even be proposed, much less passed; and that specific directives from General Convention should also be avoided. In the last analysis, it will be, and ought to be, the National Council that makes the necessary reforms; the Council should be trusted to attend to the matter. But it is entirely permissible for General Convention to bring to the attention of the National Council a widespread belief that its work in religious education is ineffective and needs both complete reorganization and adequate financing.

#### DIFFICULTIES OF A CURRICULUM

It seems to a good many of us that it hinders rather than helps at this juncture to cry aloud for early provision of a standard curriculum and material for Church Sunday schools. The creation of such a curriculum, properly devised and tentatively tested, is a matter for at least a decade of careful study, by a group of skilled pedagogs working in coöperation with experienced parish clergy. The creation of such a group and its careful deliberation are prerequisite for the making of courses worth using by any-

one, much more for the compiling of material to be prescribed for use everywhere. It is a matter of considerable difficulty even to find competent coöperators to form such a group; we have not produced many skilled practitioners in this field.

Furthermore, and it had better be confessed with frankness, the present state of opinion, or conviction, in the Episcopal Church as to what the religion is which we profess and which we wish to teach our children is so confused as to make the creation of an acceptable uniform course of lessons almost if not quite impossible. Until some of our fundamental theological differences can be resolved, we ought not to pretend, in our approaches to the young, a unity among us which does not in fact exist. As Dr. Reinhold Niebuhr is reported to have said lately, the Episcopal Church is split three ways. There are the Liberals, many of them; there are two movements in reaction against Liberalism, Anglo-Catholicism and neo-Orthodox or neo-Calvinist Protestantism. Which of these three conceptions of man's nature and destiny is to color the new uniform lessons?

It may be replied that we have the Book of Common Prayer and the Offices of Instruction contained therein; let us teach them. But can we, will we, teach them to our children when in many pulpits they are not being taught any more to adults? Are we to expect that the same clergyman who refuses to impart knowledge of them in his sermons can be persuaded to see to it that the children of his parish learn the same *ex animo*? Are we prepared to *require* that he do so?

These are not rhetorical questions, as experience with the St. James Lessons has gone to show. Those lessons were created not for general use but for one particular parish, St. James' Church in New York City, a non-ritualistic—one may call it a "Low Church"—parish, but a parish which believes in teaching, from pulpit and in school, the religion of the Prayer Book, no more and no less. After awhile, apparently because most people liked them, many parishes began to use the lessons. This year over 100,000 pupils, or  $\frac{1}{4}$  the total number in the Episcopal Church work with them. Most of the users approve the strictly Prayer Book character of the instruction; but quite a large number of clergy object to them *for precisely that same reason*. Even the authorities at Church headquarters have intimated that the lessons are partisan—"Anglo-Catholic," a charge rather amusing to anyone who knows how St. James' leans carefully backward to avoid the American Church Union sort of thing. What are some of the things included in the lessons which are definitely of the Prayer Book norm but which have caused rejection?



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DR. BELL: "*What we need most is an educational strategy.*"

Here are a few samples from my files:

1. That bishops, priests, and deacons are the three orders of Christ's ministers in Scripture and from Apostolic times (P.B. p. 529).
2. That all men are sinners, "miserable offenders" (P.B. p. 6).
3. That the priest has power from God to forgive human sin (P.B. p. 7, p. 567) and that *sometimes* it is the *duty* of a sinner to confess *privately* to a priest (P.B. p. 88, p. 311 fourth rubric).
4. That the Holy Communion is the "offering of a sacrifice" (P.B. pp. 80-81).
5. That man cannot do God's will without God's special grace (P.B. p. 289).
6. That the Church recognizes "faith-healing" of the sick and provides Uncction for the same (P.B. p. 320).
7. That it is a matter of duty, not occasional pleasure, for an Episcopalian to worship God in His Church every Sunday (P.B. p. 291).
8. That the sacrament of Holy Communion is "a means whereby we receive grace" and not a mere reminder of Christ's death or only an expression of human fellowship (P.B. p. 292).
9. That no one is to receive Holy Communion except after earnest self-examination (P.B. p. 293).
10. That the vows in Matrimony are taken before God, subject to termination only by death (P.B. pp. 301-302).
11. That the Ten Commandments are binding on all Christians (P.B. pp. 286-289).
12. Finally, that adultery is a sin to be known about and avoided. "This cannot be taught in *our* school for fear of offending many of our parents, some of whom think the commandment archaic." One could go on at some length.

The point I am trying to make is not that the teachings objected to are true or false, but only that they obviously are the teachings of the Episcopal Church, found in the Prayer Book, and that the teaching of them in Church schools will not be tolerated in some quarters, and those not uninfluential. Similar difficulty will arise over any series of standard and required textbooks. If they teach what is in the Prayer Book, many will refuse to use them; if they avoid teaching what is in the Prayer Book, many (of whom I am one) will refuse to use them because of their omissions.

If the above be indeed true, it would be better, surely, at least for the present, not to pursue this matter of standardized lessons with too much hope. Some day, God grant it, the Episcopal Church may be again of faith and practice sufficiently one to make a uniform course of lessons acceptable to everyone, or at least to nearly everyone. That time is not 1946.

#### MORE VITAL NEEDS

There are matters which demand the attention of all of us, and more especially of the Division of Christian Education of the National Council—matters more vital than the provision of uniform lessons. There is the startling and shocking fact that not one of our theological seminaries provides for study by our future pastors, study even remotely approaching reputability, of religious education in theory or practice. There is the whole matter of helping parents to give religious nurture to their children at home. There is a necessary inquiry in how to approach our largely skeptical university people, particularly the faculties, with a persuasive apologetic. There is our college work, mostly not done at all and, where done, more often than not done by half-starved workers with inadequate housing and pitiable equipment. There is—but why go on? In the face of such challenges, it is a little absurd to concentrate on an unwanted scheme of uniform lessons, based on agreements which do not in fact exist, as a cure-all for our education *malaise*.

No, what we need most is an educational strategy devised by those who know both education and the Episcopal Church, know them *as they actually are* and not as they appear in a professorial study or a Fourth Avenue office in New York. And this we cannot get by passing resolutions in General Convention; we must depend on realistic leadership from the new Presiding Bishop, the new President of the House of Deputies, the new National Council. Maybe in selecting the same we had better ask not their party alignments, not their skill in ecclesiastical bargaining, not their facility in self-advertisement, but common sense and a humble willingness to seek expert advice.



# BOOKS



THE REV. HEWITT B. VINNEDGE, PH.D., EDITOR

## Evelyn Underhill Anthology

LECTED PAPERS. By Evelyn Underhill. New York: Longmans, Green, 1946. Pp. 240. \$2.75.

This volume contains selections from Evelyn Underhill's writing between 1922 and 1937, united by a common theme: the life of prayer. Although published anonymously and edited by Lucy Menzies, the papers had been selected previously by the author. They all had been written originally as pamphlets and ended an active career; it will be a strange turn of events if this choice volume fails to be well received.

The Bishop of St. Andrews has written an introduction to Miss Underhill's papers, and in his preface he proposes the reader with a helpful analysis and a critical appreciation both of the author herself and of her work from 1922 to 1944. He justifies this present selection of papers for two stated reasons: "(1) It contains the very core of her teaching in a form likely to appeal to readers who might be mistrustful of her capacity to grapple with her longer works, and for whom in their diffident humility she has a very special message. (2) every new book that is published is likely to find a certain number of new readers. It is hoped that in this volume the new readers who are introduced for the first time to Evelyn Underhill will find in it only the beginning of an increasingly grateful and gratified exaltation of the rich treasure awaiting them in her other books."

Miss Underhill was a master craftsman in the art of leading "quiet hours" and spiritual retreats. She became an incomparable Anglo-Catholic student of mysticism. To read her papers is a life-taking experience, one that gives us access to the genuine feeling that we have missed much which were never privileged to follow her "retreat" in the stern training of detachment, and sit at her feet during one of her meditations at Avebury House. It is interesting to observe this mystic, speaking out of the depths of her eternity-radiated thought, enjoying and illustrating her points with mundane metaphors, "linking the mystic altitude of thought with the prosaic duty of daily routine."

The first four chapters might conveniently be linked together—"The Degrees of Prayer," "Life as Prayer," "Work and Prayer," and "Thoughts on Prayer and the Immanence." The next two chapters fall into a single category—"The Inside of Life" and "What Is Mysticism"—dealing, as they do, with

man as a "dweller in time yet capable of eternity," a citizen confronted with two worlds. Chapter Seven would necessarily stand alone—"The Parish Priest and the Life of Prayer"—and it is this paper which, taken alone, would justify the price of the book. The final three chapters—"The Teacher's Vocation," "The Spiritual Life of the Teacher," and "Education and the Spirit of Worship"—present a point of view and a collection of sound, lofty ideas, which one could wish to see instilled into our 20th century educational system.

Obviously, there are innumerable quotations which the reviewer of this book would delight to set forth for the reader's thinking. Here is just one, however, worthy of a reader's sharpest thoughts: one that provides a disturbing contrast to the somewhat indolent manner in which intercessions are usually offered. "Each time you take a human soul with you into your prayer, you accept from God a piece of spiritual work with all of its implications and with all its cost—a cost which may mean for you spiritual exhaustion and darkness, and may even include vicarious suffering, the Cross."

Miss Underhill's book is one, most assuredly, that few earnest seekers after Christian truth and a sense of God's indwelling presence can afford to miss. It is the type of book which will be read and re-read, quoted and pondered over, wrestled with and remembered, and, again, re-read!

JAMES P. CLEMENTS.

## Survey of Religion in the U. S.

RELIGION IN AMERICA. By Willard L. Sperry. New York: Macmillan, 1946. Pp. xi-318. \$2.50.

The Cambridge University Press asked Dean Sperry of the Harvard Divinity School to write the first in a series of books intended to familiarize English readers with the life and institutions of this country. His assignment was "religion in America." The present book is an American edition of the original English volume, with a brief special preface for readers on this side of the water.

On the whole, one must say, Dr. Sperry has handled his subject extraordinarily well—and it is a difficult subject. He discusses almost everything, from the position of Roman Catholics in a country whose "set" is predominantly a secularized Calvinism, to the storefront sects and the Negro revival groups. His judgments are cautious and rather

conservative in tendency. He is avowedly a "free" Protestant and hence he sees the American religious situation from that angle, but he does not pervert the picture in presenting it. As a matter of fact, it should be said that the Englishman will not get an inaccurate, although he will certainly get a partial, understanding of the American "way" of being religious.

The Episcopalian is naturally interested in that which is said about his own communion. In general the author thinks of us as Protestant, although he admits that we are "different" from the generality of such bodies. He writes briefly about the Catholic movement in the Episcopal Church, but seems to regard it as less Roman in tendency on the one hand, and perhaps less influential among the great body of Churchmen on the other, than in England. But he appears to compensate for this by remarking on the churchly feeling, the traditional liturgy, and the maintenance both of the historic faith and the historic ministry among us as a communion.

In his look into the future of religion in our land, Dean Sperry is hopeful but concerned. The secularism which is widespread in Protestant circles, even the most apparently "religious," appears to worry him; our remarkable collection of wild sects is a reflection of a congregationalism that seems part of the American temperament, but bodes ill for any real sense of the *una sancta*; and the theological ineptitude, not to say ignorance, which marks our culture, gives him pause. But he appears to have hopes that something good may emerge. A reading of this book, with its careful appendices containing statistics on various aspects of the subject, makes one all the more certain that a free, morally fervent, democratically established Catholicism could win large areas of the American religious field. The reviewer hopes it is not Anglican insularity which prompts him to say that most of the positive things which Dr. Sperry finds lacking in our religious life might be found, in an indigenous form, in the kind of Catholicism which the Episcopal Church teaches, even if the author is right in feeling that the term "Catholic" is so identified in the American mind with Rome that it is impossible of use for any other group. Perhaps on this score the American mind could be changed, once we did our job as we ought to do it.

There are some errors to be noted. The most important are on pages 117, 119, 120, where the word "sacramentarian" is used when "sacramentalist" is meant. This latter error is all too prevalent; the term "sacramentarian" historically denotes a *low* view of the sacraments, as found in Germany during the post-reformation period.

W. NORMAN PITTENGER.

## The Doctrine of the Church

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By LEONARD HODSON  
Regius Professor of Divinity  
University of Oxford

A brief analytical interpretation and study of the official formularies of the Church of England.

Concentrating on this particular aspect of the Church, the author here gives briefly some relevant passages from the official formularies of the Church. In his interpretation of these, he discusses such central affirmations of the Christian faith as the doctrines of creation, incarnation, atonement, and the Trinity and the general conception of the Church's calling and mission. Here is emphasized the fact that the Church of England believes itself to be a constituent member of the universal Church of Christ, and is striving for a Christendom reunited by exercise of apostolic faith and by possession of a ministry accepted as apostolic in origin and character.

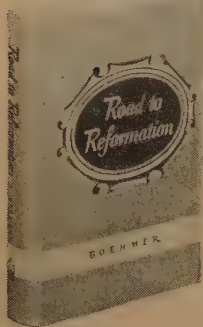
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## LETTERS

(Continued from page 3)

is needed. But, in view of the fact that the position will be one of far-reaching responsibility, all angles should be carefully weighed before appointing a bishop for the work. The report cites the need for the bishop to shepherd the six clergy, who will need "frequent fellowship, encouragement, and meeting together for prayer, consecration, and rededication." This is undoubtedly true, but in making plans, the Convention should keep in mind that larger group of clergy outside our own Church who look to us for these same things. As I stated more fully in the article, "The Liturgical Movement in Alsatian Lutheranism," published in THE LIVING CHURCH last fall, increasing numbers of the Lutheran clergy in the Alsace-Lorraine section of France, in Austria, and in Germany look to us for assistance and encouragement as the liturgical movement grows rapidly in these churches. Our work with them would not be the establishment of new churches or the making of converts, but help and assistance within their congregations.

In addition to Lutherans and French Protestants, there is also a great contribution toward Christian unity that we can make in contacts with the Orthodox and Roman Catholic groups in France. I do not have the space in this letter to tell you of the many experiences that I have had with the Roman Catholics while stationed in France. Their interest in Christian unity is deep, and their broad approach to the problem seems almost unbelievable to those of us who know the attitude of the Roman Church in the United States. Services of worship were held, at which on one occasion an Orthodox priest sang vespers, a Roman Catholic Dominican preached, and in the procession were Orthodox, Roman Catholic Jesuits, Old Catholics, Anglicans, Lutherans, and French Protestants. I have been accorded a place of honor in the sanctuary of a large Roman Catholic monastery at High Mass, and have spent hours in conversing with eager members of the community in which statements strange to our ears were made, such as, "May it not be that the greatest hindrance to Christian unity is that the Roman Catholic Church is too Roman and not enough Catholic!" This by a learned professor of philosophy!

The man who is sent to represent us in Europe must be one of broad sympathy and understanding, free from prejudices directed toward any section of Christendom as it exists today. It is my conviction that great strides forward in the matter of Christian unity will take place in France during the next decade. Our bishop in Europe must have a zeal for unity, and must be one who can reach out to European Protestants and Roman Catholics alike.

Bishop Larned's report, we are told, also points to the need of a bishop for closer coöperation with the Church of England. It is perhaps fortunate that the Archbishop of Canterbury will be present at this Convention when the matter is

discussed. During the spring of 1946 unfortunate controversy was waged in Paris in which an American bishop and the dean of the Cathedral sought to close an Anglican church on the false premise that it competed with the American church. At that time an English bishop was sent to Paris to institute the rectification of the church in question as an answer to the American attempts to close it. In conversation with the English bishop, reminded me that it is the custom of Anglican Communion for one branch to send a bishop into the jurisdiction of another Anglican bishop. It would be well for us to clarify the relationship between the American and English bishops in Europe prior to sending any man over there.

Reference is also made to the matter of a bishop to work with the chaplain of the Army of Occupation. Several years ago when there was a movement to elect a bishop for the armed forces, I opposed the recommendations and favored the appointment of a field worker from the Army and Navy Commission. I know now that I was wrong and some form of Episcopal supervision for the armed forces is necessary. In view of the great responsibility that will be attached to the office of the bishop in Europe and the far reaching opportunities which will be his, it is hoped that the selection of our European bishop will not be hastily considered. A wise choice might be furthered by stipulating that the Presiding Bishop appoint the European bishop from among nominations received from the Advisory Council to the Presiding Bishop in Ecclesiastical Relations.

(Rev.) ALBERT J. DUBOIS.

Washington, D. C.

### Discards for Missions

TO THE EDITOR: Anent advertisement [L.C., July 28, p. 14]: "Mission Field would be glad to use discarded professional crosses, etc." That's the sin of shame of the Episcopal Church—operating its missionary work on "discards." If only the Episcopal Church could see the sweet reasonableness of putting the best and the finest into the mission field!

(Rev.) GEORGE E. GOODERHAM.

Flagstaff, Ariz.

### Freedom to Leave

TO THE EDITOR: There seem to be some in the Episcopal Church who do not care for the teachings and doctrine of Her divine Founder and Guide. They prefer the teachings of John Calvin.

Freedom of religion is one of the Four Great Freedoms subscribed to by America. God Himself does not compel any man to believe anything. "The gifts of God are without repentance," and He grants man free will.

There is nothing to prevent the discontented members of the Episcopal Church from leaving the Church, but why must they try so hard to drag with them loyal contented members?

MARGUERITE N. J. WEED,  
(Mrs. Edwin D. Weed).

Henderson, Texas.

# DIOCESAN

## EAU CLAIRE

### Dean Hoag Resigns

The Very Rev. Victor Hoag, dean of Christ Church Cathedral, Eau Claire, Wis., will become the associate rector of Trinity Church, Tulsa, Okla., November 1st. Dean Hoag is the author of "Talks with Teachers" in THE LIVING CHURCH and will continue to contribute these articles.

## WASHINGTON

### Agnes' Announces Plans

With the return of the rector, the Rev. A. J. Dubois, from nearly five years of service as an Army chaplain, Agnes' Church, Washington, D.C., has announced the launching of an intensive program of "Christian Action," including the foundation for expansion and including plans for the erection of a new Church building. The program is designed to enlist the entire parish membership, from young people to shut-ins, in active service, and a goal of 100 new members by December 31st has been set for the initial stage.

In connection with welcoming General Convention visitors who include Washington in their itinerary, special teachers have been announced for September.

Fr. Dubois completed his Army Service on August 6th after having served in the European Theater as senior chaplain of the Western European Command and supervising the work of Army chaplains in France, Belgium, Holland, and England. During his absence the parish was in charge of the Society of St. John Evangelist.

## EAST TEXAS

### Priest's Home Burned

The home of the Rev. Crompton Sowerbutts in Estes, Texas, was destroyed by fire recently. The fire was started by a passing motorist, but the house was completely razed by the time he arrived. Mr. Sowerbutts, who is a married priest, is receiving only a pension, so that he and his family are financially in distress.

## CHURCH CALENDAR

### September

Twelfth Sunday after Trinity.  
Thirteenth Sunday after Trinity.  
Ember Day.  
Ember Day.  
St. Matthew. Ember Day.  
Fourteenth Sunday after Trinity.  
St. Michael and All Angels.  
Fifteenth Sunday after Trinity.  
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## General Convention

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**EDUCATIONAL**

**SECONDARY**

**New Headmaster at Christchurch**

Mr. James Henry Ratcliffe has accepted the appointment as headmaster of Christchurch School, Christchurch, Va. He will succeed the Rev. S. Jan Hutton, who resigned recently to become the rector of Kingston Parish, Mathews County, Va. Mr. Ratcliffe was born in Camden, N. J., and was graduated from Hobart College, Geneva, N. Y. He did his graduate study at the University of Pennsylvania. He has been on the faculty of the Episcopal Academy, Philadelphia, since 1929, and head of the science department since 1943.

**COLLEGES**

**New Chaplain at Kenyon**

The Rev. R. Emmett Gibbin, Jr., has been appointed chaplain of Kenyon College, Gambier, Ohio. Mr. Gibbin will teach courses in the Bible at Kenyon and will be the rector of Harcourt Parish, Gambier.

Mr. Gibbin is the son of Bishop Gibbin of Western North Carolina. He is a graduate of the University of the South and General Theological Seminary.

**Hobart Students Object to  
Religious Requirements**

In a recent poll, answered by 529 of the student body, the students of Hobart College have shown that 85% of them are opposed to the present religious requirements for graduation. (The present requirement is for 24 credits in religious activity, which may be accumulated by attendance at the college chapel, the Church of the student's choice, or by other activities of a religious nature.) In a statement in the Hobart Herald, Philip E. Purcell, Jr., an associate editor, said: "... Whether we believe in a religious requirement or not, we can all see that the present system is resulting in complete failure to accomplish its objective, and in addition is serving to antagonize and alienate many of those for whom it was primarily established."

Dr. Theodore T. Odell, professor of biology at the college and a deputy of the forthcoming General Convention, said that in order to gain a liberal education it is necessary to have adequate knowledge and familiarity with fundamental beliefs and practices. He contended that one was not qualified to embrace or to criticize religious beliefs and practices without such knowledge.

## DEATHS

*eternal grant unto them, O Lord,  
and let light perpetual shine upon them.*

### James Clarence Boyce, Priest

The Rev. James C. Boyce, priest in charge of the Church of the Advent, Pittsburgh, Pa., died August 19th at Margaret Hospital, Pittsburgh.

Fr. Boyce was born in Pennsboro, W. Va. He studied for the Presbyterian ministry and served as a minister of that church for nine years. He was ordained to the diaconate in 1924 and to the priesthood in 1925 by the late Bishop of Kansas. He had served parishes in the Diocese of Kansas and other parishes in the city of Pittsburgh before becoming priest in charge of the Advent in 1943.

A Requiem was celebrated in the church of the Advent on August 22d. The Burial Office was read by Bishop of Pittsburgh in the afternoon of the same day. Interment was in Wamego, Kansas.

Fr. Boyce is survived by his wife and three sons.

### Albert Evans Sanderson, Priest

The Rev. Albert E. Sanderson, rector of Port Tobacco Parish, La Plata, Md., died in Washington, D. C., August 16th.

Mr. Sanderson was born in Statesboro, Ga., in 1905. He was graduated from the University of the South and Virginia Theological Seminary. He was ordained to the diaconate in 1932 and to the priesthood in 1933 by Bishop of North Carolina. Before becoming rector of Port Tobacco Parish, Mr. Sanderson had served parishes in North Carolina, Virginia, and Tennessee.

Funeral services were held August 17th at Christ Church, La Plata. Bishop of Washington officiated, assisted by the Rev. Clyde Brown and the Rev. Robert Henry. Interment was in Cedar Hill Cemetery, Washington. Mr. Sanderson is survived by his wife, daughter, and a son.

### Virgil Earl Ward, Priest

The Rev. Virgil Earl Ward, 54, vicar of St. Luke's Church, Weiser, and St. James' Church, Payette, Idaho, died August 27th.

Fr. Ward was born in Kincaid, W. Va., and was graduated from Ohio Wesleyan University in 1916. He was also graduated from the Boston University School of Theology and did graduate work at Seabury Divinity School. He was ordained to the diaconate in 1933 and to the priesthood in 1934 by Bishop Keeler of Minnesota. He was in charge of parishes in the Dioceses of

Minnesota and Kansas before going to Idaho in 1945.

A Requiem was celebrated in St. Luke's Church, Weiser, August 29th. Bishop Rhea of Idaho read the Burial Office.

Fr. Ward is survived by his wife and two children, Mary and David. The Rev. Canon Vesper O. Ward of Grace Cathedral, San Francisco, is one of Fr. Ward's brothers.

### Helen E. Foulkes

Funeral services for Mrs. Howard T. Foulkes, well-known Milwaukee Churchwoman and wife of the chancellor of the diocese, were held August 30th at All Saints' Cathedral, Milwaukee, where she was a member. The Very Rev. Malcolm D. Maynard was the celebrant at the Requiem. Bishop Ivins of Milwaukee said the opening sentences and gave the absolution, Canon Marshall M. Day said the Burial Office, and Canon Anton A. Mueller read the lesson.

Mrs. Foulkes died on August 28th at Columbia Hospital soon after a heart attack which she suffered at home. A

graduate of Milwaukee-Downer College, she taught for the past five years at Milwaukee-Downer Seminary. She was a member of the Woman's Club of Wisconsin and the DAR.

She is survived by her husband, a deputy to General Convention and a member of the Commission on Approaches to Unity; and two daughters, Mrs. Richard E. Phillipson, Whitefish Bay, and Mrs. Donald A. Austin, Milwaukee.

### Jane B. K. Lee

Mrs. William Byrd Lee, 93, widow of the late Rev. William B. Lee, died August 11th at her home in Gloucester, Va.

Mrs. Lee's father was a well-known physician in Clarke County, Virginia. Her husband was the rector of churches in Gloucester for more than 40 years.

Funeral services were held at Ware Church, Gloucester, by the Rev. Reginald W. Eastman, rector. Interment was in the church cemetery.

Mrs. Lee is survived by five daughters, one son, 13 grandchildren, and five great-grandchildren.

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## CHANGES

### Appointments Accepted

The Rev. Joseph H. Banks, formerly priest in charge of Grace Church, Millers Tavern, Va., is now priest in charge of St. Mary's Memorial Mission, Berryville. Address: 47 Liberty St., Berryville, Va.

The Rev. Robert T. Becker, formerly locum tenens of Grace Church, North Girard, and Trinity, Fairview, Pa., is now rector of Christ Church, Yankton, and priest in charge of the Church of the Ascension, Springfield, S. Dak. Address: 513 Douglas Ave., Yankton, S. Dak.

The Rev. Howard W. Brummitt, locum tenens of Christ Church, Eastport, Maine, will become the rector of St. Anne's, Calais, and priest in charge of St. Luke's, Woodland, October 1st. Address: 85 Lincoln St., Calais, Maine.

The Rev. William G. Bugler, formerly rector of Christ Church, Markdale, Ontario, is now rector of St. Mary's, Detroit, Mich. Address: 4241 Van Dyke Ave., Detroit 14, Mich.

The Rev. Wood B. Carper, Jr., formerly chaplain of the Procter Foundation, Princeton, N. J., is now rector of the Church of the Holy Spirit, Lake Forest, Ill. Address: 418 Westminster Ave. Lake Forest, Ill.

The Rev. Frank V. H. Carthy, formerly curate of Trinity, Cranford, N. J., is now rector of that church. Address: 111 Forest Ave., Cranford, N. J.

The Rev. Elmer J. Cook, formerly assistant at Christ Church Cathedral, Hartford, Conn., is now assistant at St. John's, West Hartford. He will continue to serve as librarian and instructor in Greek at the Hartford Theological Seminary. Address: St. John's Church, 679 Farmington Ave., West Hartford 7, Conn.

The Rev. Thomas L. Cox, deacon in charge of the Church of the Holy Comforter, Charlotte, N. C., will become deacon in charge of Grace Church, Weldon, N. C., October 1st, and may be addressed there.

The Rev. Samuel H. N. Elliott, formerly a chaplain in the Army, is now priest in charge of St. Andrew's, Valparaiso, and St. Stephen's, Hobart, Ind. Address: 104 E. Erie St., Valparaiso, Ind.

The Rev. Frederick T. Gillette, formerly rector of St. Paul's, Bellevue, and priest in charge of Grace Church, Clyde, Ohio, will become rector of St. Stephen's, East Liverpool, Ohio, September 15th.

The Rev. R. Emmet Gribbin, Jr., assistant at the Chapel of the Cross, Chapel Hill, N. C., will become rector of Harcourt Parish and chaplain of Kenyon College, Gambier, Ohio, September 15th. Address: Gambier, Ohio.

The Rev. Francis M. Hamilton, rector of St. Mark's-on-the-Hill, Pikesville, Md., will become rector of Grace Church, Silver Spring, Md., September 16th.

The Rev. Henry A. Hanson, formerly rector of St. John's, Ionia, Mich., is now an instructor at Michigan State College, Lansing. Address: 1205 Poxson Ave., Lansing, Mich.

The Rev. Arthur W. Hargate, rector of Trinity, Coshocton, Ohio, will become the rector of St. Timothy's, Massillon, October 1st. Address: 226 Third St. SE, Massillon, Ohio.

The Rev. Ray Holder, formerly rector of Holy Innocents', Henderson, N. C., is now rector of Christ Church, Raleigh. Address: Christ Church, 120 E. Edenton, Raleigh, N. C.

The Rev. Milton S. Kanaga, rector of St. James', Lindsay, Calif., and vicar to the Bishop of San Joaquin, will become rector of Trinity, Coshocton, and priest in charge of Zion Church, Dresden, Ohio, October 1st. Address: Trinity Church Rectory, Coshocton, Ohio.

The Rev. Clinton J. Kew, formerly rector of St. Clement's, Greenville, Pa., is now the rector of St. James', Boardman, Youngstown, Ohio. Address: St. James' Church, Boardman, Ohio.

The Rev. John L. Knapp, formerly rector of Trinity, Detroit, Mich., is now rector of Trinity, Marshall. Address: 212 Division St., Marshall, Mich.

The Rev. Harold R. Landon, rector of St. Thomas', Port Clinton, Ohio, will become rector of St. Paul's, Steubenville, September 15th. Address: St. Paul's Church, Steubenville, Ohio.

The Rev. Maurice Putnam McKay, rector of Christ Church, Herkimer, N. Y., will become rector of Trinity, Whitehall, September 15th. Ad-

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## CHANGES

Trinity Church Rectory, Whitehall, N. Y.  
Rev. M. George Nicola, formerly rector of St. George Church, Ravenna, Ohio, is now locum tenens of All Saints', Palo Alto, Calif., during absence of the rector. Address: All Saints' Church, Palo Alto, Calif.

Rev. H. Russell Roberts, a recent ordinand, canon of Calvary Cathedral, Sioux Falls, S. Dak. Address: Calvary Cathedral, 13th and Main Sts., Sioux Falls, S. Dak.

Rev. William E. Sanders, a member of staff of the New York City Mission, will be the assistant at St. Mary's Cathedral, St. Louis, September 10th. Address: 692 Poplar St., Memphis 7, Tenn.

The Rev. William F. A. Stride, formerly rector of Christ Church, Hamilton and Wenham, Mass., is now priest in charge of St. Mary's, Rockport, Mass. Address: "Sotranto," Eastern Point, Gloucester, Mass.

The Rev. Francis A. Sullivan, rector of All Saints', Aliquippa, Pa., will become the rector of Trinity Memorial Church, Erie, Pa., September 15th, and may be addressed there.

The Rev. Charles E. Taylor, formerly rector of All Saints', Toledo, Ohio, is now rector of St. Augustine's, Gary. Address: St. Augustine's Church, Gary, Ind.

The Rev. Norman John Thurston, formerly locum tenens of St. John's, Lancaster, Ohio, is now priest in charge of the Church of the Ascension, Ontonagon, Mich., and may be addressed there.

The Rev. Robert S. Trenbath, formerly rector of the Church of the Redeemer, Morristown, N. J., is now rector of Trinity, Washington. Address: 7003 Piney Branch Rd., NW, Washington 12, D. C.

The Rev. Herbert A. Wilson, formerly on the staff of the Detroit Episcopal City Mission Society, is now priest in charge of St. Alban's, Manistique, and St. Paul's, Nahma. Address: St. Alban's Church, Manistique, Mich.

### Military Service

#### Separations

The Rev. Herman Anker, formerly a chaplain in the Army, is now curate of Christ Church, Monument Circle, Indianapolis. Address: 110 W. Hampton Dr., Indianapolis 8, Ind.

The Rev. Carter S. Gillis, formerly a chaplain in the Army, is now rector of Christ Church, Washington. Address: Christ Church, 620 G St., SE, Washington, D. C.

The Rev. John T. Golding, formerly a chaplain in the Navy, will become rector of the Church of the Redeemer, Chestnut Hill, September 15th. Address: 381 Hammond St., Chestnut Hill, Mass.

The Rev. William Hall, formerly a chaplain in the Canadian Army, is now rector of St. Mark's, Marine City, Mich., and may be addressed there.

The Rev. Ralph Markey, formerly a chaplain in the Army, is now rector of Grace Church, Chillicothe, and priest in charge of Grace Church, Brookfield, and St. Philip's, Trenton. Address: Grace Church, Chillicothe, Mo.

The Rev. Edwin F. Shumaker, formerly a chaplain in the Navy, is now the rector of Emmanuel Church, Pittsburgh. Address: 955 W. North Ave., Pittsburgh 12, Pa.

The Rev. Donald C. Stuart, formerly a chaplain in the Army, has been relieved from active duty. His temporary address is 7207 Lincoln Dr., Philadelphia 19, Pa.

The Rev. William P. Weeks, formerly a chaplain in the Navy, is now the assistant at St. Andrew's, Fort Worth. Address: 911 Lamar St., Fort Worth 2, Texas.

The Rev. George W. Wickersham II, formerly a chaplain in the military service, is now rector of All Saints', Morristown. Address: Box 241, Morristown, Pa.

#### Changes of Address

Chaplain (Major) Frederick E. Morse, formerly addressed c/o the Chaplains' School, Ft. Oglethorpe, Ga., should now be addressed at 304 Walnut St., Rogersford, Pa.

Chaplain (Captain) David R. Cochran, formerly addressed at Fort Mason, Calif., should now be addressed at Bldg. 640, Oakland Army Base, Oakland 14, Calif.

Chaplain Lon P. Johnson, formerly addressed in Ardmore, Calif., should now be addressed at 1835 Cota Ave., Long Beach, Calif.

### Changes of Address

The Rev. Charles A. Ashby, a retired priest, formerly addressed at Atlantic Beach, Fla., should now be addressed at 123 Washington St., St. Augustine, Fla.

### Ordinations

#### Priests

Milwaukee: The Rev. Albert St. George Colbourne was ordained to the priesthood by Bishop Ivins of Milwaukee on August 22d at Emmanuel Church, Lancaster, Wis. He was presented by the Ven. C. C. Jones. Fr. Colbourne is rector of Em-

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## CLASSIFIED

### ANNOUNCEMENTS

#### Resolution

Whereas there are being circulated in the Church by interested persons statements which not only support the recently proposed articles for the changing of the Episcopal Church with the Presbyterian Church U.S.A., but recommend them for study; and  
Whereas the Majority Report of the Commission Approaches to Unity would seem to be a repudiation of our loyal clergy and laity to be a repudiation of basic Catholic principles as our Church has received the same, and has always maintained the same;  
Whereas the Majority and Minority reports of the Commission are to be presented to the meeting of the General Convention in Philadelphia in September, be it  
Resolved: That the Order of the Holy Cross Chapter assembled voice its strong disapproval of the Majority Report as being in effect a repudiation of basic Catholic Orders and Sacraments; and be it further  
Resolved: That the Order of the Holy Cross Chapter assembled voice its strong disapproval of the Majority Report that General Convention will not take the matter back to the Commission for further study; and be it further  
Resolved: That it is the settled conviction of the Order of the Holy Cross that the whole subject of union with the Presbyterian Church U.S.A. should be postponed indefinitely.  
Adopted 7th, 1946

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manuel Church, Lancaster, and may be addressed there.

The Rev. Kenneth Terry was ordained to the priesthood by Bishop Ivins of Milwaukee on July 30th at All Saints' Cathedral, Milwaukee. He was presented by the Rev. Leo K. D. Patterson. Fr. Terry has begun his novitiate at Holy Cross Monastery. Address: Order of the Holy Cross, West Park, N. Y.

#### Deacons

California: Edward Arthur Wicher, Jr., was ordained to the diaconate on August 3d by Bishop

Block of California at St. Luke's Church, San Francisco. He was presented by the Rev. John C. Leffler and the sermon was preached by the Rev. Canon V. O. Ward. Mr. Wicher is curate of St. Luke's Church, San Francisco. Address: 1750 Van Ness Ave., San Francisco 9, Calif.

#### Depositions

The Rev. Clifford R. Cave, deacon, was deposed from the ministry August 14th by Bishop Stevens of Los Angeles in the presence of the Rev. John F. Scott and the Rev. Edward McNair. This

action was taken under the provisions of Canon 59, Sec. 1, and for reasons which do not affect

#### Lay Workers

Henry Boyd Hucles, formerly a student of Bishop Payne Divinity School, is now lay reader in charge of Grace Church and its associations, Millers Tavern, Va. Mr. Hucles was ordained to the diaconate shortly.

Wilson M. Stitt, formerly a Presbyterian minister, is now lay reader in charge of the White



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10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11; Wed 10:30; Fri 7

### HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
4510 Finley Avenue  
Hollywood's Little Church Around the Corner  
Sun Masses: 8, 9:30 & 11

### NEW ORLEANS, LA.

**ST. GEORGE'S** Rev. Alfred S. Christy, B.D.  
4600 St. Charles Avenue  
Sun 7:30, 9:30, 11; Fri & HD 10

*These Philadelphia Churches cordially invite the General Convention members and visitors to attend services designated here.*

### HOLY APOSTLES AND THE MEDIATOR

51st & Spruce Sts.  
The Rev. J. H. A. Bomberger, D.D., Rector  
Sun Sept. 15th: 8 HC; 10:45 MP & Ser-Precator, Rt. Rev. R. E. L. Strider, D.D.; 8 EP & Ser-Precator, Very Rev. Chas. E. McAllister, D.D.  
Daily during General Convention: 7:30 HC

**ST. CLEMENT'S CHURCH** 20th & Cherry Sts.  
The Rev. Franklin Joiner, D.D., Rector  
Sunday Mass: 8, 9:15 (Hymns) and 11 (Solemn)  
Daily Mass: 7, 8 & 9:30.

**ST. MARK'S**, Locust St. between 16th & 17th Sts.  
Rev. William H. Dunphy, Ph.D., Rector;  
Rev. Philip T. Fifer, Th.B.  
Sun: Holy Eu 8; Mat 10:30; Sung Eu and Brief Address 11; EP 4.  
Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thur & Holy Days 9:30; Lit Fri 7:40; EP & Int 5:30; Confessions: Sat 4-5

**SAINT MARY'S CHURCH**, Hamilton Village, 3916 Locust Street  
The Rev. William X Smith, Rector  
Sundays: Holy Eucharist 8 a.m., Holy Eucharist & Sermon 11 a.m. (1st & 3d), Morning Prayer & Sermon (others)  
Daily during General Convention: Holy Eucharist 7:30 a.m.

### NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser  
Weekdays: 7:30 (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP; Open daily 7-6

**ASCENSION** Rev. Roscoe Thornton Foust, r  
Fifth Avenue & 10th Street  
Sun 8, 11, 4:30, 8; Daily: 8 HC; 5:30 V (Tues thru Fri) This church is open all day & all night.

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paull T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong. Special Music  
Weekdays: HC Wed 8; Thurs & HD 10:30  
The Church is open daily for prayer

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sun 8, 10 (HC), 11 MP & Ser; 9:30 Ch S; 4 EP; Thurs & HD, 11 HC; Prayers daily 12-12:10

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, v  
155th & Broadway  
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

**ST. JAMES'** Rev. H. W. B. Donegan, D.D., r  
Madison Ave. at 71st St.  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser. Weekdays: HC Wed 7:45 & Thurs 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber  
46th St. between 6th & 7th Aves.  
Sun Masses: 7, 9, 11 (High); Daily 7, 8. Open 6:30-6:30

### NEW YORK CITY—Cont.—

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D.  
5th Ave. & 53rd St.  
Sun 8, 11. Daily: 8:30 HC; Thurs 11 HC

**Little Church Around the Corner**  
TRANSFIGURATION Rev. Randolph Ray, D  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V  
TRINITY Rev. Frederic S. Fleming, D  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Sat), 3

### OCEAN CITY, MD.

**ST. PAUL'S BY THE SEA** Rev. William Dewees  
3rd St. & Baltimore Avenue  
Sun HC 8, Ch S 9:30; Service & Ser 11; Daily: 8; Wed & Fri HC, Special Int 10  
Clergy on their vacation invited to celebrate. Venues furnished.  
Confessions: Sat 7-8 & by appt

### OMAHA, NEBR.

**TRINITY CATHEDRAL** 18th & Capitol A  
Rt. Rev. Howard R. Brinker; Very Rev. Chas. Powell  
Sun HC 8, 11, 1st Sun Cho Eu 9:30, Other Sundays MP 9:30; Wed HC 11:30; Thurs 7:15; HD 10

### PITTSBURGH, PA.

**CALVARY** Shady & Walnut Av  
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip Brown; Rev. Francis M. Osborne; Rev. A. Dix Rollit; Rev. Thaddeus A. Cheatham, D.D.  
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7 & 10, HD 10

### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Bl  
Rev. W. W. S. Hohenschild, r  
Sun 8, 9:30 & 11; Wed HC 10:30  
Other services announced

**TRINITY** Rev. Richard E. Benson  
616 N. Euclid  
Masses: Sun 7:30 & 11; 1st Sun 9 only

### SPRINGFIELD, ILL.

**ST. PAUL'S PRO-CATHEDRAL**  
Very Rev. F. William Orrick, r & dean; R Gregory A. E. Rowley, ass't  
Sun Masses: 7:30, 9 & 11. Daily: 7:30

### WASHINGTON, D. C.

**ST. AGNES'** 46 Que St., N.  
Rev. A. J. Dubois, S.T.B.  
Sun Masses 7:30, Low; 9:30, Sung with ins  
11 Sung with Ser; Daily 7; Confessions: Sat 7 & by appt.

**EPIPHANY** G St. West of 13 N.  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. Richard Williams, Th.B.  
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun month, HC also at 8; Thurs 11 & 12 HC

**KEY**—Light face type denotes AM. black face PM; appt, appointment; B, Benediction; Cho Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

**GO TO CHURCH!** That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

monial and its associated missions, Missions  
ne, Va., and may be addressed there.

### Diocesan Positions

he Rev. Frederick S. Arvedson, rector of St.  
e's, Pekin, Ill., is the new president of the  
ding committee of the Diocese of Springfield.

Fr. Arvedson succeeds the Rev. Jeremiah Wallace.

### Corrections

In the notice of the ordination of the Rev.  
Randall C. Giddings to the priesthood [L.C.,  
August 18th], it was incorrectly reported that  
Fr. Giddings is rector of St. Stephen's, Wilkes-

Barre, Pa. Fr. Giddings is the curate of the parish.

It was incorrectly reported [L.C., August 25th]  
that the Rev. Arthur D. McKay will retire from  
the active ministry. He has resigned as priest  
in charge of St. Ignatius', Antioch, and St.  
Andrew's, Grayslake, Ill. His temporary address  
is 1021 Spruce St., Winnetka, Ill.



# Church Services near Colleges

**UNIVERSITY OF ARKANSAS**  
**PAUL'S** Fayetteville, Arkansas  
O. Marius J. Lindloff, r & Chap  
8, 9:30, 11; HC, Wed & HD 10:30

**BENNETT JUNIOR COLLEGE**  
**ACE** Rev. H. Ross, Greer, r  
brook, New York  
ices: 8:30 & 11 Every Sunday

**BROWN UNIVERSITY**  
**STEPHEN'S** Rev. Paul Van K. Thomson, r  
vidence, R. I.  
8, 9:30, 11, 5; Daily 7:30

**UNIVERSITY OF CALIFORNIA**  
**MARK'S** Rev. Russell B. Staines, r  
keley, California  
7:30, 11 & 6:45; Canterbury Club Sun 6  
ekdays: 12:10 Tues & Fri

**UNIVERSITY OF CALIFORNIA**  
**ALBAN'S** Rev. John A. Bryant  
stwood, Los Angeles, California  
8, 9:30, 11; Wed 7:30; 1st & 3d Thurs 7,  
& 4th Thurs 5:30

**REGIE INSTITUTE OF TECHNOLOGY**  
**DEEMER** Rev. Hugh S. Clark, r  
0 Forbes Street, Pittsburgh, Pa.  
8; MP 11; Canterbury Club 6, The Rectory

**COLUMBIA UNIVERSITY**  
**PAUL'S CHAPEL** New York City  
Stephen F. Bayne, Jr., Chap  
ing Summer Session, July 7—Aug 16  
MP & Ser 11; HC 9 Daily (except Sat) 8

**CONNECTICUT COLLEGE**  
**U. S. COAST GUARD ACADEMY**  
**JAMES'** New London, Connecticut  
F. S. Morehouse, r; Rev. C. R. Jones, c  
Service: 8 & 11

**CORNELL UNIVERSITY**  
**ITHACA COLLEGE**  
**JOHN'S** Rev. Reginald E. Charles, r  
aca, New York  
8, 9:30, 11; HD & Thurs 10

**GEORGE WASHINGTON UNIVERSITY**  
**JOHN'S** Lafayette Sq., Washington, D. C.  
C. Leslie Glenn, D.D., r; Rev. James A. Pike,  
D., Chap  
8, 10, 11, 8; Canterbury Club, 6, Daily: 7:30

**HARVARD, RADCLIFFE, M. I. T.**  
**RIST CHURCH** Cambridge, Mass.  
Gardiner M. Day, r; Rev. Frederic B. Kellogg,  
p  
8, 9, 10, 11:15, 8; Canterbury Club 6

**HUNTER COLLEGE**  
**JAMES'** New York City  
H. W. B. Donegan, D.D., r  
8, 11; Wed 7:45, Thurs 12, HC

**UNIVERSITY OF ILLINOIS**  
**APL OF ST. JOHN THE DIVINE** Champaign, Ill.  
William Ward, S.T.M., Chap  
9, 11, HC; Canterbury 6

**UNIVERSITY OF IOWA**  
**NITY PARISH** Iowa City, Iowa  
Frederick W. Putnam, r  
8, 10:45; Canterbury Club 4; Wed 7, 10 HC  
Chapel; HD as announced

**UNIVERSITY OF MICHIGAN**  
**ANDREW'S** Ann Arbor, Michigan  
Henry Lewis, r  
8, 11; Canterbury Club 6; Wed & HD 7:15

**KEY**—Light face type denotes AM, black face,  
PM; Chap, Chaplain; c, curate; EP, Evening  
Prayer; HC Holy Communion; HD, Holy Days;  
MP, Morning Prayer; r, rector; Ser, Sermon;  
v, vicar.

**MILWAUKEE-DOWNER, STATE TEACHERS**  
**ST. MARK'S** Milwaukee, Wis.  
Rev. Killian Stimpson; Rev. Carl E. Wilke  
Sun 8, 9:30, 11

**UNIVERSITY OF MINNESOTA**  
**ST. TIMOTHY'S HOUSE** Rev. G. R. Metcalf, Chap  
317 17th Ave., SE, Minneapolis  
Sun 9; Wed 7:15

**HOLY TRINITY CHURCH, 4th & 4th**  
Sun 11

**UNIVERSITY OF NEBRASKA**  
**UNIVERSITY EPISCOPAL CHURCH** Lincoln, Nebr.  
Rev. L. W. McMillin, Priest in Charge  
Sun 8:30, 11; Others as announced

**NEW JERSEY COLLEGE FOR WOMEN**  
**ST. JOHN THE EVANGELIST** New Brunswick, N. J.  
Rev. Horace E. Perret, Th.D., r  
Sun 8, 11; Wed & HD 9:30

**OKLAHOMA COLLEGE FOR WOMEN**  
**ST. LUKE'S** Rev. H. Laurence Chowins, v  
Chickasha, Oklahoma  
Sun 8, 9, 9:45 & 11

**PRINCETON UNIVERSITY**  
**UNIVERSITY CHAPEL** Rev. Packard L. Okie, Chap  
9:30 Holy Communion & Sermon  
**TRINITY CHURCH** 33 Mercer Street  
Rev. A. L. Kinsolving, r 11:00 a.m.



TRINITY PARISH  
IOWA CITY, IOWA

**RUSSELL SAGE COLLEGE**  
**RENSSELAER POLYTECHNIC INSTITUTE**  
**ASCENSION** Rev. Arthur L. Bice, r  
548 Congress St., Troy, New York  
Sun 7:30, 9, 11, 5; Daily: 7 HC; HD & Fri 10.  
Breakfast served following the 9 o'clock Parish  
Communion every Sun

**SALEM COLLEGE & ACADEMY**  
**ST. PAUL'S** Rev. James S. Cox, r  
Winston-Salem, N. C.  
Sun 8, 9:45, 11, 5:45

**SANTA BARBARA COLLEGE**  
**UNIVERSITY OF CALIFORNIA**  
**TRINITY** Rev. Richard Flagg Ayres, r  
Santa Barbara, Calif.  
Sun 7:30, 9:30, 11; 7:30 Evensong

**SMITH COLLEGE**  
**ST. JOHN'S** Northampton, Mass.  
Rev. Robert N. Rodenmayer; Miss Eleanor Snyder  
Sun 7:30, 9:30, 11, 7:30; Tues & Thurs 7:30;  
Wed 7:15; Fri 10

**SULLINS COLLEGE**  
**VIRGINIA-INTERMONT COLLEGE**  
**KING COLLEGE**  
**EMMANUEL** Bristol, Virginia  
Rev. Maurice H. Hopson, B.D., r  
Sun 8, 11; Thurs 10

**UNIVERSITY OF TEXAS**  
**ALL SAINTS' CHAPEL & GREGG HOUSE STUDENT**  
**CENTER** Rev. Joseph Harte, Chap  
209 W. 27th St., Austin, Texas  
Sun 8, 9:30, 11, 6:30; Wed 10, Fri 7

**TEXAS COLLEGE OF ARTS & INDUSTRIES**  
**EPIPHANY** Rev. H. Paul Osborne, Chap  
Kingsville, Texas  
Sun MP & Ser 11, HC every other Sun 8; HC  
Fri & HD 10

**UNION COLLEGE**  
**ST. GEORGE'S** Rev. G. F. Bambach, B.D., r  
Schenectady 5, N. Y.  
Sun 8, 11, 7:30; HC, HD, Tues & Thurs 10;  
Daily: MP 9, EP 5

**WELLS COLLEGE FOR WOMEN**  
**ST. PAUL'S** Rev. T. J. Collar, r  
Aurora, N. Y.  
Sun 7:30, 9:45, 11; HD & Fri 7

**WELLESLEY COLLEGE,**  
**PINE MANOR, DANA HALL**  
**ST. ANDREW'S** Wellesley, Mass.  
Rev. Charles W. F. Smith; Mrs. Gorham Cross  
Sun 7:30, 9:15, 9:50, 11; Thurs at College Little  
Chapel 7; Canterbury Club, Mon 5

**UNIVERSITY OF WISCONSIN**  
**ST. ANDREW'S** Rev. Edward Potter Sabin, r  
1833 Regent St., Madison 5, Wis.  
Sun HC 8, 10:45; Summer, 7:30, 10; Daily HC  
7:15, except Wed 9:30

**ST. FRANCIS HOUSE** Rev. Carroll E. Simcox, Chap  
1001 University Ave., Madison 5, Wis.  
Sun 8, 10:30 HC; Evening Devotions 7; Mon, Wed,  
Fri HC 7; Tues & Thurs 8; Sat 9; EP daily except  
Sat 5; Confessions Sat 7-8

**WOMAN'S COLLEGE**  
**OF THE UNIVERSITY OF N. C.**  
**ST. MARY'S HOUSE** Rev. Carl F. Herman, Chap  
Greensboro, North Carolina  
Sun 8, 7; Wed 7

# *New and Forthcoming Publications*

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